



MORMON, Compiler of the Book of Mormon. Author, Soldier, Holy Man of God. Article by President Marion D. Hanks, page 13

Painting of Full Figure of Mormon, page 12

APRIL 1968

The Era
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Cover Note

An artist's conception of the face of the great prophet and warrior Mormon is our cover subject this month. This is a portion of the painting of Mormon working on the sacred Nephite record, which is reproduced in its entirety on page 12. It illustrates an article by President Marion D. Hanks of the First Council of the Seventy concerning the man after whom the Book of Mormon was named.

The painting is by the famous American artist, Tom Lovell, of East Norwalk, Connecticut. Mr. Lovell was commissioned to do the painting in 1967 and delivered it in February of this year.

A large back-lighted transparency of the painting is on display in the Mormon Pavilion at the HemisFair exposition in San Antonio. (Please see page 22.)

Illustrations by Mr. Lovell have appeared on the covers and on interior pages of numerous magazines, including National Geographic, Reader's Digest, American, Colliers, Woman's Home Companion, McCall's, and Ladies' Home Journal. He has been awarded a gold medal by the Society of Illustrators of New York City. A World War II Marine veteran, he painted many works that hang in the Marine Corps headquarters in Washington, D.C.

Official organ of the Priesthood Quorums, Mutual Improvement Associations, Home Teaching Committee, Music Committee, Church School System, and other agencies of The Church of Jesus Christ of Latter-day Saints.

The Improvement Era, 79 South State, Salt Lake City, Utah 84111

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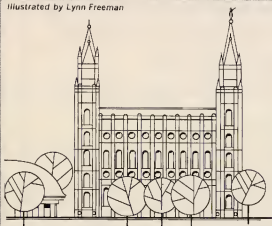
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Entered at the Post Office, Salt Lake City, Utah as second class matter. Acceptance for mailing at special rate of postage provided for in section 1103, act of October 3, 1917, authorized July 2, 1958. The Improvement Era is not responsible for unsolicited manuscripts but welcomes contributions. Manuscripts are paid for on acceptance and must be accompanied by sufficient postage for delivery and return. Thirty-day notice is required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

The Editor's Page



Illustrated by Lynn Freeman



The Salt Lake Temple

By President
David O. McKay

Seventy-five years ago this April 6, as the highlight of the Sixty-third Annual General Conference of the Church, the Salt Lake Temple was dedicated by President Wilford Woodruff. The completion of the Salt Lake Temple had been the goal of the Church and of all members during my youth. Now it was a reality.

Four years later, in the summer of 1897, it was my privilege to visit with my father, Bishop David McKay of Huntsville, and my stake president to obtain a recommend for entering the Salt Lake Temple preparatory to fulfilling a mission call to Great Britain.

Then there came that wonderful day, January 2, 1901, when my sweetheart and I were in that temple to be sealed as man and wife for time and all eternity. How grateful I am for that day! All the days since then have been made more meaningful.

The Salt Lake Temple was built during a span of 40 difficult pioneering years. Why would the Church spend so much effort on building this and other

temples? To answer that question, let us turn to the Bible. The glorious gospel of Jesus Christ has again been restored in its fullness. It is indeed the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.)

On a certain occasion in the city of Jerusalem, there was assembled a large crowd of people who were listening to the testimony of an apostle that Jesus was the Son of God, the resurrected Savior of men. Many in the assembly became convinced that he spoke the truth. Realizing that they had crucified their own Lord in that very city, and swayed by the declaration of the apostle, they were led to cry out, "Men and brethren, what shall we do?" (Acts 2:37.)

It is significant that Peter's answer named the same means of salvation as did the mortal Jesus' reply to Nicodemus: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

But since repentance and baptism by water as well as by the Spirit are essential to salvation, how shall the millions who have never heard the gospel, who have never had an opportunity to be baptized, enter into the kingdom of God? Surely a God of love can never be satisfied if the majority of his children are outside his kingdom, swelling eternally in either ignorance, misery, or hell. Such a thought is revolting to intelligent minds. On the other hand, if these millions who died without having heard the gospel can enter into the kingdom of God without obeying the principles and ordinances of the gospel, then Christ's words to Nicodemus that man must be born again of water and the Spirit were not the statement of a general and eternal truth, and Peter's words on the day of Pentecost had not a universal application, even though he said plainly, "For this promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39.)

The gospel of Jesus Christ teaches that *all* mankind may be saved by obedience to the laws and ordinances thereof. Nor is the term "all" restricted in meaning to include only a chosen few; it means every child

of a loving and divine Father. Yet, hundreds of millions have died without ever having heard that there is such a thing as a gospel plan.

Members of the Church in this dispensation have been commanded to be a temple-building people. In the temples, baptism for and in behalf of the dead and other ordinances are administered. For this reason Christ, after the crucifixion, preached to the spirits of many who had died, that by their acceptance of the gospel, the temple ordinances could be administered for them vicariously upon the earth, that they may be judged "according to men in the flesh."

One of the most important phases of gospel activity today is associated with the temples. I refer to genealogical research, upon which vicarious temple work is wholly dependent. Genealogical research is not only a function of the priesthood; it is also a responsibility of every member. When conscientiously performed, this research contributes to unity in the home and permits us to catch the vision of the divine nature. Let us as a Church and as a people labor with all our might to thus qualify as Saviors on Mount Zion.

After the Saints came to Utah, the Salt Lake Temple was the first temple under construction, but the fourth one to be completed. The Saint George, Logan, and Manti temples were completed and dedicated prior to the Salt Lake Temple. (The Church had built temples at Kirtland and Nauvoo, and while awaiting the completion of the Salt Lake Temple, a temporary temple—the Endowment House—was built on Temple Square.) Since the dedication of the Salt Lake Temple, temples have been built and now serve their purpose in Hawaii, Alberta (Canada), Arizona, Idaho, Switzerland, England, California, and New Zealand, for the blessing of the Saints.

I rejoice that temples are soon to be constructed in Ogden and Provo, Utah. A temple is soon to crown my own Weber County, and it is fitting that one is also to be built adjacent to the campus of the Brigham Young University. On the campus one is educated for mortality; in the nearby temple these horizons are lifted to eternal endeavors and pursuits. Mortality and immortality are just one eternal road—one glorious whole!



Cyrus Dallin and the Angel Moroni Statue

By Albert L. Zobell, Jr.
Research Editor



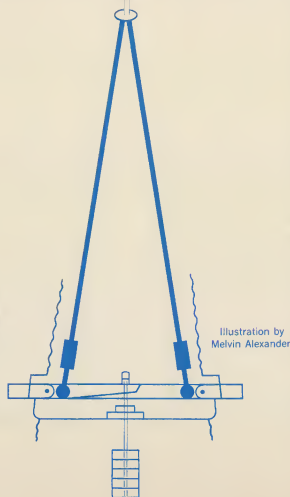
Just as the
Statue of
Liberty

stands at a gateway to America with upraised torch symbolizing freedom and justice to all the world, so the statue of the Angel Moroni, atop the central eastern spire of the Salt Lake Temple, symbolizes the golden truths of the everlasting gospel, restored in these latter days.

The statue of the angel is the work of Cyrus E. Dallin, who was born November 22, 1861, at Springville, Utah, a small community six miles south of Provo. He was the second in a family of eight children of Thomas Dallin, a miner.

The Piute and Ute Indians were numerous in and around Springville. In the fall they would receive permission to

The diagram shows ingenuity the pioneers used in anchoring the Angel Moroni statue. A steel rod about two inches in diameter extends from the base of the 1,500-pound statue into the tower, where two rods, slanting downward another 20 feet or so, are firmly secured in the tower walls by additional bracing. From the base of these rods, another rod extends downward, holding five weights of iron weighing over 400 pounds each, counterbalancing any movement of the statue.



build their dwellings in the fields, and during the winter they would sell hides and game to the settlers. Young Cyrus learned to love these Indian neighbors as he did the rugged mountains near his home. His school slate was often filled with drawings rather than with the prescribed lessons of the day.

A Presbyterian minister, in whose school he was enrolled, encouraged him to develop his art talents. Once the Reverend Leonard needed a drawing of the decrepit adobe schoolhouse to send East to show the need for more funds. He asked Cyrus to do the drawing, and it was soon on its way. Young Dallin was now a real artist, one who had received money for his work.

In the spring of 1879 he went to work in one of his father's mines in Silver City, Utah, to earn enough money to go to school and study art in Provo. At first he cooked for himself and three other employees; then he got a job sorting ore, loading it in a wheelbarrow, wheeling it to the shaft, and screening it. It was hard work in a rough element, and he worked there about six months.

One day the miners struck some soft, white, chalky clay. Young Dallin yielded to his temptation and molded two life-size heads, improvising his own tools. He said that he had experimented with clay at home, where he also had gained experience in carving wood with his jackknife and had done some sketching. The clay models were sent to a fair in Salt Lake City in October 1879, together with two of his drawings.

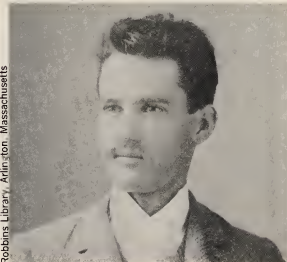
The following spring, C. H. Blanchard of Silver City

was so impressed with young Dallin's talent that he talked with Jacob Lawrence, a wealthy Salt Lake City mining man, and together they raised the money to send Dallin to Boston and the studios of Truman H. Bartlett, the sculptor. Mr. Bartlett wrote a letter about the young

"Brigham Young Monument" when on Temple Square



Dallin at 22 years of age in Boston.



man to the *Deseret News* on June 12, 1880, saying in part: "As his father is not a man of means, it is not probable that he can afford to pay his son's expenses very long. The tuition of the lad is free, and all that he needs is enough to pay his board and furnish him with clothes. The lad has fine talent for sculpture, and if properly educated will be an honor to himself and those interested in him."

A number of people were interested in furthering Dallin's talents, and his rise was meteoric. In February 1884 it was announced that he was to open a studio in Salt Lake City, but by the end of June it was reported that he had gone

East to study, and that December brought news that he was going to Paris.

He married Vittoria Colonna Murray of Roxbury, Massachusetts, on June 16, 1891, and immediately returned to Salt Lake City, where he worked until

The "Appeal to the Great Spirit,"



the winter of 1894. During this fruitful period, he sculpted the Brigham Young monument, which was unveiled at the golden anniversary of the arrival of the pioneers in Salt Lake Valley. He also did some busts of the First Presidency.

William B. Preston, presiding bishop; John R. Winder, his second counselor; and D. C. Young, the temple architect, together with Mr. Dallin, met with the First Presidency on July 21, 1891, and submitted drawings of spires to be placed on the stone balls that then capped the towers of the Salt Lake Temple. They also had a drawing created by Dallin of a heavenly messenger blowing a trumpet.

Less than a month later, on August 19, the designs to finish the temple towers were accepted by the First Presidency. The architect was instructed to confer with Mr. Dallin concerning the cost of modeling the figure of the angel to

thin gauge copper could have been used to fabricate the statue.

On Wednesday, April 6, 1892, an estimated 40,000 persons were crowded on Temple Square, with additional thousands on adjoining streets and vantage points, to witness the placing of

Young, an architect.) The letter continues:

"In reply to your letter of inquiry concerning 'what I had in mind' when I made the statue placed on top of the Salt Lake Temple. Permit me to state that I had no other



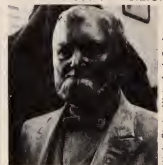
Utah State Historical Society

"Massasoit," overlooks Plymouth Rock, Mass.



Robbins Library, Arlington, Massachusetts

"Wilford Woodruff" S.L.C.

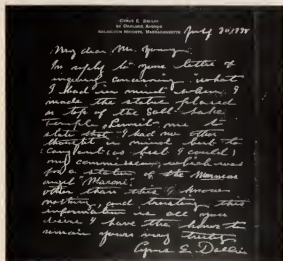


Utah State Historical Society

"The Medicine Man," in Fairmont Park, Philadelphia



Robbins Library, Arlington, Massachusetts



top the central eastern spire.

W. H. Mullins and Company, Salem, Ohio, custom makers of statues, took the model and constructed the 12 foot 5½-inch figure of "24-hammered copper." Although the company is still in business as Mullins Manufacturing Corporation, their records of the 1890's no longer exist. And neither that corporation nor Kennecott Copper Corporation and its subsidiary Chase Brass and Copper Company can fully identify what is meant by "24-hammered copper." Some metallurgists feel that it could weigh 24 ounces per square foot. This would make the copper thickness about 0.032 inches. It is possible that a comparatively

thin gauge copper could have been used to fabricate the statue. On Wednesday, April 6, 1892, an estimated 40,000 persons were crowded on Temple Square, with additional thousands on adjoining streets and vantage points, to witness the placing of

the gold-leafed statue of the angel into position. In a general conference session that day members of the Church had committed themselves to the task of finishing the Salt Lake Temple and dedicating it one year hence, April 6, 1893. Some have wondered about the designation of the "heavenly angel in the act of blowing his trumpet." It was called Moroni in a *Deseret News* account reporting its placement. Many years later Mr. Dallin wrote a letter dated July 30, 1938, and addressed to "My dear Mr. Young." (Unfortunately we do not know who Mr. Young is. It could have been Levi Edgar Young of the First Council of the Seventy or Don Carlos

Young, an architect.) The letter continues: "In reply to your letter of inquiry concerning 'what I had in mind' when I made the statue placed on top of the Salt Lake Temple. Permit me to state that I had no other

thought in mind but to carry out (as best I could) my commission; which was for a statue of the Mormon angel 'Moroni.'

"Other than this I know nothing. . . . (Signed) Cyrus E. Dallin." Mr. Dallin was indeed on his way to becoming a great sculptor. In January 1896 it was noted that he was doing work for the Congressional Library. He sent a cablegram of best wishes as his Brigham Young monument was unveiled on Temple Square in July 1897. When it was moved to its present position at the intersection of South Temple and Main streets, he was one of the speakers at a ceremony on Pioneer Day, 1900.

He frequently came "home" to Utah, although the Boston area was his home for much of his adult life. During the 1920's, while Mr. Dallin was on a visit in Salt Lake City, he stopped at Temple Square, where he was recognized by President Levi Edgar Young

golden statue on the temple spire.

"I consider that my 'Angel Moroni' brought me nearer to God than anything else I ever did," said Mr. Dallin. "It seemed to me that I came to know what it means to commune with angels from heaven." Then

in the oven. It was a case of heredity. I always liked art and began sketching and modeling when just a child, and she, with my father, Thomas Dallin, gave me every encouragement."

There were years of frustration, too, in his professional life. As a young student in Boston in 1884 he did an equestrian statue in plaster of Paul Revere. He spoke of it to visitors to his studio in Salt Lake City, believing that success was imminent. Recorded accounts say that "every year from 1884 on, Dallin appealed to each city administration to accept his statue."

Then in early January 1940—after 55 years—Mayor Maurice J. Tobin, as chairman of trustees for the George Robert White Fund, notified the 78-year-old sculptor that he had been awarded a \$27,500 contract to cast the figure in bronze for placement in the Paul Revere Mall, near the place where Revere's famous ride began. Using the phrasing, but in words not equal to those of Longfellow, Mayor Tobin said:

"Listen, my children, and you shall hear,
Of the ignoble failure of Boston to rear
The equestrian statue of Paul Revere;
'Tis enough to make even an angel swear,
But being only human I refuse to despair. . . ."

Cyrus Edwin Dallin, Utah-born dean of American sculptors, died November 14, 1944, at his home in Arlington, Massachusetts, eight days short of his eighty-third birthday. He was survived by his widow and two sons. Another son had been killed in action in France during World War I.

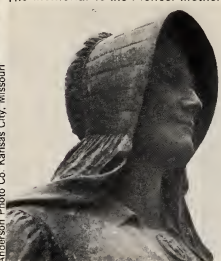
"The Scout," on a Kansas City, Missouri, hill.



"Signal of Peace," Lincoln Park, Chicago



The Memorial to the Pioneer Mother



of the First Council of the Seventy, then serving as president of the Temple Square mission. Together the two old friends talked about Mr. Dallin's statues, which were world-renowned, of his historic figures, of his portrayals of the American Indian in authoritative, dignified, and impressive ways.* After attending an organ recital by John J. McClellan, they sat on the curb surrounding the Sea Gull Monument, looking at the

he added, "We can only create in life what we are and what we think."

He was on hand to speak at the unveiling of his Pioneer Monument at Springville, Utah, July 24, 1932, where he said of his mother: "She had no hardships, for she had a family, and love dwelt in the four walls of our home."

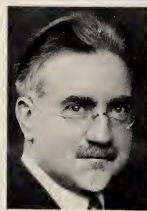
Coming again to Utah in June 1934, Mr. Dallin compared his airplane trip of 22 hours with his parents' three-month journey across the plains in the early 1850's.

"I owe my art to my mother, Jane Hamer Dallin, who loved beauty," he recalled. "In childhood days she modeled things out of clay and baked them

*Among his better known Indian statues are: the Medicine Man (Fairmount Park, Philadelphia); the Signal of Peace (Lincoln Park, Chicago); the Appeal to the Great Spirit (Museum of Fine Arts, Boston); the Scout (Kansas City); Massasoit (Plymouth Harbor, Massachusetts, with a copy on the Utah State Capitol grounds).

The Joys of Temple Work

By Elder John A. Widtsoe



W

e have on every hand in this Church many opportunities for gaining the great spiritual knowledge and strength with which we may surround and interpret all the acts of our lives. Every principle, every part of the organization of this Church lends itself to the spiritual strengthening and up-building of our lives.

Temple work, for example, gives a wonderful opportunity of keeping alive our spiritual knowledge and strength. We believe that those who die without the faith, may be served by us, as proxies, in the holy temples; and that these dead, because of our unselfish labors, may be able to secure blessings, somewhat similar to those that we desire for ourselves. Thus, by serving the dead, we commit ourselves definitely to the great eternal plan of human salvation, which constitutes the spiritual basis of all life.

The past, the present, and the future are united by our vicarious acts. The mighty perspective of eternity is unraveled before us in the holy temples;



we see time from its infinite beginning to its endless end; and the drama of eternal life is unfolded before us. Then I see more clearly my place amidst the things of the universe, my place among the purposes of God; I am better able to place myself where I belong, and I am better able to value and to weigh, to separate and to organize the common, ordinary duties of my life, so that the little things shall not oppress me or take away my vision of the greater things that God has given us.

My brethren and sisters, we belong to the last days, in this last great dispensation, which has unfolded the great explanations of life. God has said that this people is to prepare for the last days. The last days will come; there will be a time when this work shall be accomplished, and a new work undertaken. One of the great purposes of this Church is to prepare for the last days. There shall be signs of the last days; there shall be things that will tell us when the last days are about to occur and when they are here. May I say to you that we need not go far away to look for these signs; they are about us. I know of no more convincing sign of the approaching end than the work now being done in our temples. . . . Many [more] endowments are now being done daily in the Salt Lake Temple [than] were done a few years ago. This is a sign of the last days. When the hearts of the fathers and the hearts of the children, living and dead, are tied together in love, and in recognition of God's great purposes for the human family, then the Lord has found a people which may prepare properly for the last great coming of the Savior and the purification of all things, and the re-establishment of the true kingdom of God. ○

—Conference Report, April 1922, pp. 97-98.

Salt Lake Temple

By Lucille Perry

Low clouds now lay a
purple balm that heals

Deep wounds once cut into the canyon's
breast,

Where wagon loads of stone have rolled
their wheels

There on the plain the chiseled blocks rose high,
Fulfillment of the visionary plan,
While yet the desert valley met the sky,
Not yet awakened by the touch of man.

Now that our valley blossoms we are heirs
To all they built—their testament in stone:

The granite walls and spires that once
were theirs.

Our heritage and challenge. We have grown
In wealth and number—this is still the place
Blessed for our people—yet we know our
strength

Lies in this temple. These stately walls embrace
Our faith, our future in their breadth
and length.

Lest We Forget

Building Stones for the Temple

By Albert L. Zobell, Jr.
Research Editor



A

dobe intermixed with pebbles?
Oolite from the

quarries of Utah's Sanpete? Red sandstone from nearby hills? What material should be used for the walls of the Salt Lake Temple? There was discussion; there was investigation.

At the morning session of the general conference on October 9, 1852, President Heber C. Kimball of the First Presidency challenged: "Shall we have the temple built of stone from red butte, adobes, rock, or the best stone the mountains afford?" The conference voted that "we build a temple of the best materials that can be obtained in the mountains of North America," and that the presidency decide where the stone and other materials might be obtained.

Ground was broken for the Salt Lake Temple February 14, 1853, and the cornerstones were laid April 6 of that year. By the time the temple foundation of red butte firestones laid in lime mortar was finished, the granite outcroppings in Little Cottonwood Canyon, some 18 miles southeast of Temple Square, were attracting much attention.

Stone workers were delighted with samples of the granite. The rock, technically a syenite, is gen-

erally called white granite. In reality it is gray, made so by the dark color of the mica and the hornblende that are among its components.* It is indeed fitting that this house of the Lord should be constructed of granite from "the framework of the earth's crust."

James Livingston, who was named superintendent of the red butte quarry from 1853, was transferred to the Little Cottonwood quarries as they were opened. There was no need to excavate or even cut into the mountains: huge granite boulders in ages past had been strewn there. From them, with hammer, wedge, chisel, and low-yield explosives, the building stones took shape. Sometimes half-driven chisels and wedges were left for days, months, or even years.

The stones defied sawing, and the folktale of allowing water to freeze in a crack and thereby split the rock is erroneous, although an inventive workman may have tried to do that.

The stones were prepared at the quarries and taken on the long, tortuous way to Temple Square. In the beginning the hauling was done mostly by ox teams, and it was not an unusual sight in the 1860's to see four, six, or eight toiling oxen hauling one gigantic stone or two smaller ones on the three- or four-day journey. Later a few mule teams were used. One never feared losing the way to or from the quarries—it was marked with broken wagons and gear. A canal was projected to float the stone on its way, and much work was accomplished there before it was realized that the coming railroad was the answer. The canal effort was not lost; the stream was used to bring irrigation water to fertile fields in the valley.

Skilled stoneworkers finished the stones on Temple Square. (It was difficult to find such workers, and over the years some of the quarrymen who were especially adept were transferred to Temple Square and became finishers.) Masons finally took the stones and placed them in the wall.

In 1876 this letter was circulated:

"... The Presidents of Seventies have issued a circular calling upon their quorums to continue their present labors on the Temple and in the quarry. It is desirable that the High Priests' and Elders' quorums continue their labors as heretofore, that the work upon the Temple may progress as fast as practicable during the winter, and that preparation may be made for the accomplishment of a great work the next summer. If any of the quorums can provide for the payment of competent workmen to do the fine cutting for the outside courses it should be attended to, as there is a large amount of common stone now cut, and being cut, and it requires a stronger force of workmen for the outside finish, that all portions may progress

equally with celerity and dispatch. There are a number of workmen in the city, and perhaps elsewhere, who stand ready to do this face work when called upon. . . ."

By 1872 the Utah Southern railroad had been built south through Salt Lake County, so the rock could then be hauled to Sandy station and taken by rail into the city. President Brigham Young wrote Albert Carrington of the European Mission: "You will be gratified to learn that we are now shipping granite from the quarry to the Temple Block by rail all the way. A narrow gauge road is building, mostly by our people, running up from a junction with the Utah Southern at Sandy Station. On April 4 [1873] I witnessed the loading of the first rock shipped over this road, and we brought it on our train." (*Millennial Star*, Vol. 35, p. 314.)

It is ironic that many of the great stones for the temple were transported before the coming of the



railroad, with its spur line up South Temple Street into Temple Square. Still, it is recorded that at the death of President Brigham Young four years later, in the summer of 1877, the temple walls stood about 20 feet above the ground—scarcely one foot for each year of construction. But as the walls grew in height, so did the enthusiasm for making them grow. When the towers began to appear, the enthusiasm was at feverish pitch. The Salt Lake Temple was completed and dedicated by President Wilford Woodruff April 6, 1893—40 years to the day after the cornerstones were laid. ○

*During the spring of 1882 the stone was analyzed as follows:

Silica	68.60
Alumina	15.74
Peroxide of iron	4.01
Lime	3.15
Soda	5.98
Potassium	2.52
Magnesia	.51
Manganous oxide	.12
Total	100.63





TONI LOVELL

MORMON

Compiler of the
Book of Mormon,
Author, Soldier,
Holy Man of God



By President Marion D. Hanks
Of the First Council of the Seventy

M

ormon, compiler
and abridger of
the Book of

Mormon, was a prophet and a holy man who also served as commander of the armed forces of the Nephite nation. Combining in his character the qualities of great strength and deep spirituality, he was a teacher and guide to his people, testifying of Jesus and crying repentance to them while he led their armies to brilliant military victories.

Sickened with their unrighteous arrogance when his people, forgetting God, celebrated their soldierly triumphs by boasting of their own strength, Mormon refused for a time to lead them in battle. He condemned their oaths of vengeance and death against their enemies, but relented when their dreadful defeat and destruction became inevitable; he marched with their armies and died with them in the terrible struggles that resulted in the virtual extinction of the Nephite nation.

He was named after the land of Mormon, where

Alma, converted through the preaching of Abinadi, found refuge from King Noah's court and established the Church of Christ. Mormon, with all his other duties, served as historian and custodian of the records of his people and was assigned the monumental task of abridging those records into a concise account. As chief literary figure and laborer, his name was given to the completed record, though in fact it was written by many authors.

Mormon the Man

What went into the making of this prophet-general-historian? What mattered most to him? What did he teach? How well did his life reflect his convictions?

Mormon was a "pure descendant" of Lehi and of Nephi. It is remarkable to observe how early in life his disposition and commitment became evident:

At ten years of age he was known by responsible men to be a "*sober child, . . . quick to observe,*" and received a significant assignment for the future.

At 11 he traveled with his father to the land of Zarahemla.

At 15 he was "*visited of the Lord, and tasted and knew of the goodness of Jesus.*"

In his sixteenth year he commanded the armies of the Nephites.

In his teens he fearlessly sought to preach repentance to the people at a time when they had "*no gifts from the Lord, and the Holy Ghost did*

not come upon any."

As with other great men, as with the Lord himself when he was on the earth, Mormon's remarkable mission and contribution took form while he was very young; he made up his mind and committed his life in his early years. The great promise was fulfilled in a life of selfless service.

He Loved the Lord

The signature of his service is found in Mormon's simple statement:

"Behold, I am a disciple of Jesus Christ, the Son of God. I have been called of him to declare his word among his people, that they might have everlasting life."

He believed and taught forcefully that *"in Christ there should come every good thing."*

He urged them to *"search diligently in the light of Christ that ye may know good from evil; and if ye will lay hold upon every good thing, . . . ye certainly will be a child of Christ,"* for, he said, Christ *"advocateth the cause of the children of men."*

He Loved His People

Notwithstanding their wickedness, Mormon loved his people:

"I had led them many times to battle, and had loved them, according to the love of God which was in me, with all my heart; and my soul had been poured out in prayer unto my God all the day long for them. . . ."

"And my prayer to God is concerning my brethren, that they may once again come to the knowledge of God, yea, the redemption of Christ. . . ."

"I love little children with a perfect love; and they are all alike and partakers of salvation."

Mormon prayed for his people, noting that their repentance was not sincere but was the *"sorrowing of the damned,"* and that *"the day of grace was passed with them, both temporally and spiritually."*

The earnest ambitions of his heart were *"that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment-seat of Christ."*

A Wise and Faithful Teacher

Mormon lived his convictions. The great spiritual depth of his teachings was combined with wise counsel for the daily problems of life and personal conduct consistent with his professions. Humbly he pleaded with his people to live with honor, to protect *"that which [is] most dear and precious above all things, which is chastity and virtue."*

He urged them

- to *"pray unto the Father with all the energy of the heart."*
- to *"know that God is not a partial God."*
- to have charity, for *"charity is the pure love of Christ, and it endureth forever."*
- to pray and act and give *"with real intent of heart."*
- to be sensitive to the Spirit of Christ, which is *"given to every man, that he may know good from evil."*
- to believe in prophets and angels and miracles, for God works in *"divers ways"* to *"manifest things unto the children of men."*
- to believe in the restoration of the Jews and the Lamanites, in the gathering in of the house of Jacob and the house of Joseph.

Admonition and Promise

Much of Mormon's life was lived amidst carnage and destruction and tragic unrighteousness, yet he fought both evil and enemy to the death. Strong and faithful himself, he sought to the end to bring his people to repentance. His valedictory may well have been in his plea that *"they who have faith in him will cleave unto every good thing,"* and in the admonition delivered through his son Moroni:

"Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God." ○

References: Mormon 1:2, 1:6, 1:14, 1:15, 2:1, 2:2, 2:13-15. Words of Mormon 8, 9. Nephi 5:13, 5:20-26. Moroni 7:9, 7:16, 7:19, 7:22, 7:24, 7:28, 7:47-48, 8:17-18, 9:9.



Teacher Sidney Poitier demonstrates the fine art of making a salad to his class of underprivileged youngsters in a slum school near

the London docks in *To Sir With Love*. The film was selected by Latter-day Saint agencies to receive the movie of the year award.

To Sir, With Love

Family Movie of the Year

By Doyle L. Green
Managing Editor

The camera focuses on one student after another in a classroom. They are radiant. Their faces are washed, their hair is combed, and their clothes are clean. The teacher has just come in. For a brief time he finds it hard to speak, and he just looks at the students. Finally he says, "For a moment I thought I was in the wrong room."

This is just one of a series of marvelous transformations that take place in the students of this senior class in a slum school near the London docks, under the tutelage of an understanding, dedicated, and determined teacher as portrayed in the fine motion picture *To Sir, With Love*.

To Sir, With Love was selected by a panel of judges to receive the third annual family movie of the year award presented by *The Improvement Era*, the *Deseret News*, KSL, and Brigham Young University. The movie and its writers, producers, directors, and actors were honored March 28 in day-long activities that included a student assembly and an award dinner held on the BYU campus.

Star of the film is Sidney Poitier, dynamic, sen-

sitive, Academy Award-winning actor. Also starring are a dozen or so young people who take the parts of the students. They do a superb and convincing job portraying rejects from other schools who are taught manners, morals, self-control, cleanliness, and many other valuable lessons by their devoted teacher.

To Sir, With Love is based on a book of the same name by E. R. Braithwaite. The author was born and spent his early years in the country now known as Guyana. (He is now the ambassador from that nation to the United Nations.) Coming to the United States to continue his education, he obtained a degree from City College in New York City, and subsequently earned a master's degree in physics at Caius University in Cambridge, England. After serving as a fighter pilot in World War II, he returned to civilian life. Because of racial prejudice, he was unable to find a position as a physicist, so he took a job teaching in a slum school in the heart of London's East End. His book is based on his actual experiences



A film to bridge the so-called generation gap

working with the underprivileged students in that school.

Some may hold that *To Sir, With Love* is not a family movie. True, it undoubtedly will not appeal to the very young, but it has been extremely popular with school-age children, particularly teenagers. Anyone who has been in a classroom situation should enjoy it. Adults have been flocking to see it.

It is a film that is warm and moving, humorous and gripping. One laughs often and sheds a few tears occasionally. Most of us will see a little of ourselves in the rebellious and unruly students. Many of us will relate with the problems, frustrations, and challenges faced by the teacher.

The selection of this film as the family movie of the year does not imply that everything in it meets Church standards. On the contrary, in portraying the people and conditions in the east London slum areas, it shows young people smoking and wearing dresses that are too short, hair that is too long, and clothes that are too dirty. It shows behavior that is unbecoming. Some foul language is used. It could possibly be argued that these few "undesirable" things do not have to be included in the story. But be that as it may, it is felt that the overall effect of the film is good and that it teaches many valuable lessons and may help bridge the so-called generation gap.

The message it holds for young people is this: You will soon be adults and will be out in the world to make a living, to marry, and to become part of society. You should, therefore, face up to

life, assume your responsibilities, develop your potential. ("Are you a hoodlum or are you a man?" the teacher asks a student who is in a scrape.)

The lesson it teaches adults is this: Young people are basically good and they need to be listened to. They deserve to have their questions answered. They need to be handled with firmness tempered with love.

We commend the author of the book. We congratulate James Cavell for producing the motion picture, and we hold it up as evidence that moviegoers do not favor films that are loaded with sex, perversion, and evil. *To Sir, With Love* was one of 1967's greatest hits and continues to be a strong box office attraction. For example, the film grossed \$3,625,000 in ten weeks in 28 New York-New Jersey area theaters. This is reported to be the most money ever recorded for a film playing in one group of theaters in this part of the country. Similar reports come from wherever the film has been shown. Columbia Pictures revealed last September that the film had broken more house records than any other film in the company's history.

Our first family movie of the year, *The Sound of Music*, is already one of the all-time money makers. Walt Disney proved over a period of many years that substantial amounts can be made on good, clean movies. We hope that our friends in the movie industry will produce more films like these—movies that box office receipts prove viewers want to see. ○

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Ne'er To Part

By Carolyn Kaye Drew

Illustrated by Jerry Thompson

*(Inspired by hymn 87,
"O What Songs
of the Heart")*

Carolyn Kaye Drew, English instructor at Oklahoma State University at Stillwater and teacher in the Church's auxiliaries, credits personal genealogical research for the inspiration of this story.



I

t was to her a return to the only place in her childhood that signified security and stability and all the joys of knowing she belonged to loved ones.

It was also a farewell to the people who were leaving, to the place that was to be no more, and to the shy little girl with a soft smile who was becoming a mature individual.

Just a few days before, Nannie's grandfather had died. The painful trip back for the funeral had been a farewell to the memories found in Oklahoma. At that time her aunts and uncles had decided that Grandma was too old to remain at the farm alone; she would be much happier and safer at a nearby rest home. And anyway, they said, the old farm must be sold so the new freeway could go through.

Not only were the people and the places of Oklahoma changing, thought Nannie Walker, but she herself was changing, and so were others around her. In the fall she was going west to college; at about the same time her stepfather would be transferred to Germany, and her mother and half-sisters would accompany him. Surely this year she would have to find out who she was and what she believed in.

These thoughts had not really affected her too greatly until her last morning at her grandmother's home. Before that she had been too occupied with the business of the funeral and helping Grandma to pack. Now she suddenly felt somewhat lost and bewildered.

That morning she came down the stairs, looking carefully at every board, at every bare patch on the wall, and listening closely to each individual sound—from her grandmother's heavy footsteps on the wooden floor to the pleasant lisp of the wind through minute cracks and defects. And always in the back of her mind was that anxious question that she found painful.

Even when her grandmother said "good morning," Nannie could sense in the older woman's actions the dreadful aura of farewell, for her hands shook just a little more than usual, and her pale blue eyes darted quickly around the room: she also was saying good-bye.

"Is everything about finished, Grandma?" Nannie asked as she reached for the warm, crisp strips of bacon.

"Yes, child, I guess this useless old woman is ready to leave," she replied, but the voice was eager for a refutation of those words.

"Old! My word, Grandma, if I had half your energy, I still wouldn't know as much as you or couldn't manage half as well."

The grandmother looked pleased, for she knew Nannie's words came straight from her heart. The girl had always admired the skill and enthusiasm of the older woman, although some of that proud spirit had quieted in the last few days, and it now took longer for her to make decisions.

"No, Grandma, no coffee. Just milk, please," Nannie said as her grandmother approached her with coffee pot and cup.

The older woman looked puzzled and slightly hurt for a moment; then she remembered. "That's right, hon; you've given up coffee. Please forgive me. I guess I'm getting old, and I still remember how you looked forward to your first cup."

Nannie had to laugh at this. She could remember well that cold October morning when she had raced downstairs to be met by a merry-eyed grandfather and grandmother. They had informed her that at 12 she was finally old enough to have a small cup of coffee. How wonderful that black steaming liquid in the blue and white cup had looked—and how awful it had tasted!

Then her eyes dropped as she remembered her reason for going west in the fall. Grandma also became

silent. They were uncomfortable, for here was a bond they could not share.

"Nannie, I know your mind is made up, and I've mentioned it before, but all of us would feel so much better if you wouldn't go. State university is just 50 miles from here, and we could see you occasionally."

Nannie's eyes fell when she saw the longing and love in her grandmother's eyes, but she knew she must remain firm on this second major decision in her life.

There was so much she wanted to tell—about a girl friend who had asked questions and then taken her to church, about this wonderful new religion that had changed her life and personality, about a school where she could grow spiritually and scholastically with other fine young people. But she couldn't bring herself to say anything. It was a source of contention with her parents and relatives, whose hearts were not open to this strange new message, but Nannie herself found many excuses not to tell them of her beliefs.

Breakfast was finished quickly, as Grandma rambled on about the details of how the house was to be torn down and how the highway would come straight through the land.

"Nannie," she said, as they finished cleaning the kitchen and washing and packing the dishes, "your train will leave in about an hour, so run on upstairs and get dressed. Then why don't you take a walk about the place one last time?"

Mechanically Nannie obeyed, although her lips couldn't form an answer, because the words "last time" kept running through her mind.

When she returned, Grandma was at the doorway looking out at the unplowed fields and the swaying branches of the elms and maples. Then she beckoned the girl and put an arm around her waist.

"I said I wouldn't look anymore. I said I wouldn't mourn it, but I do, Nannie. Jesse and I came here when we got married, and I love every inch of the ground, every bit of it. His father and his father's father lived and died here. Your father was born here, and you've spent much time here. This is where the Walkers have grown up and lived and loved, but now we have to say good-bye to it, Nannie. It's going to be no more."

Strange things were churning in Nannie's body, and she wanted to burst into tears, but she knew it would be too hard for both of them.

"I had hoped, Nannie, that someday you would marry a boy around here, settle here, and raise your children here, but things change. The land's no more, and the Walkers aren't a family anymore. Now run along and say good-bye to every fence post

and every rock and everything that stands for Walker."

Swiftly Nannie twisted by her grandmother and ran out to the porch. She knew that little teardrops were on Grandma's cheek—tears that she was too proud to let her granddaughter see.

Nannie took several deep breaths; then, feeling better, she began a final inspection of home.

And it was home. After her father died, when she was two, Nannie had come to stay with her grandparents until her mother was able to cope with a small, active child. Through the years, her summers had been spent here. After Mother married John, Nannie had even stayed on the farm another two full years. Then, in all the moving that she had done during the next ten years, her grandparents alone had remained the same—lovely, kind-hearted souls—and the farm had remained the same safe haven. Now. . . .

She examined everything with a fierce intensity—the old well, overgrown now with wild flowers; the weedy vegetable patch; the lilacs; the tool shed, unpainted and empty; the empty chicken house. "I must remember this . . . I must remember that." In a few moments she was trying to will all these memories into the essence of her soul, where they would remain forever.

"Dearest God, this must change, and I must change, but please don't ever let me become indifferent to all it means to me, to all that I shall become!"

Then, glancing at her watch, she realized she had only a few minutes left, and still she hadn't been to the most important place of all. She began to run toward it, but then returned to the lilacs. With a wild sense of abandonment she plucked an armload of the blooms, and thus armed she walked to the Walker family cemetery.

Two gnarled old trees stood guard over five generations of Walkers. As she opened the iron gate, Nannie felt the hush that had always affected her here and also—more strongly than ever—the unrest that had bothered her since she had heard the name "Mormon."

She looked around at the graves of those she loved and those she would have liked to have loved; then carefully she placed a branch of lilacs by each marker. Here was the grave of Aunt Evelyn, who had died of cancer four years ago. Here were the graves of the father she hadn't known except from a snapshot or two, the brother who had died after only a few hours of life. The rest were Walkers, some known only by name or reputation. In the far corner was the new grave of her grandfather, where she placed the last of the lilacs, the prettiest.

The new highway wouldn't touch this place, but someday it would be forgotten and lost. Someday she too would be forgotten and lost by her descendants. Then the dam broke, and the tears flowed freely. She fell forward at the foot of Grandpa's grave, and the feelings kept so long inside were out at last.

"Oh, Grandpa, Grandpa, Grandpa, I love you so much, Grandpa! You were so good to me, and I do love you, but I never *told* you. I love you and everyone here! I *am* you, Grandpa, and I'm a part of Daddy and my brother and Aunt Evelyn and all the Walkers. I love you so and someday I know we'll be together—all of us. We shall meet ne'er to part—never—because a prophet of the Lord has promised this," Nannie sat up and checked her tears.

"But I've got a lot to do first, an awful lot. I have to find out so much about you, and then there are ordinances that I've heard about since I joined the Church. I love you—you're all good people—and I've held back your progress. Because I love you, Grandpa, and because I know I shall love all my kindred dead just as much, I shall do my genealogy. That's what a family is, not a place. Nothing's changed. A family will be forever!"

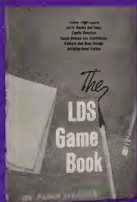
A sudden stillness came over her, and she felt a strange peace. A question that had been asked had been answered, and anxiety was gone. Never before had she felt so calm and rested, nor so eager to give of herself. When at last she could see Grandpa and all her loved ones who had passed on before, she would surely greet them with a kiss and with no shame for things undone. She had had the chance to hear and accept the gospel and to be baptized, and her honored dead would have the same opportunity.

She heard the horn of Uncle Carl's car and knew her bags were loaded and that he and Grandma were ready to take her to the train. After drying her eyes and dusting off her skirt, she rose to leave. But as she closed the gate, she stopped with her hand on the gatepost.

Yes, there were many things to ask Grandma and Aunt Alice, and there was much careful research to be done, but she also had another obligation—to the living. There was a 15-minute drive to the depot, and that was plenty of time to talk to Grandma and even to Uncle Carl. Why had she been afraid to talk over these things when they had shared everything else? Why keep from them in this life the most precious gift of all?

Hers was a great privilege, being the first of her family to hear the gospel, and hers was the privilege of sharing it with all those she loved most. ○

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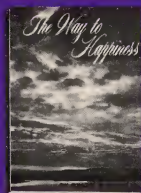


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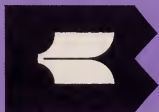
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The 622-foot Tower of the Americas looms in background as men place Angel Moroni statue in front of pavilion.

The Mormon Pavilion at HemisFair '68

By Don LeFevre



In 1718, when Spain founded the settlement of San Antonio in what we know today as the state of Texas, the Prophet Joseph Smith's birth was still 87 years in the future, and the restoration of the gospel of Jesus Christ was more than a century away.

In 1836, when Davy Crockett, Jim Bowie, and 186 other heroes were giving their lives for Texas freedom at San Antonio's historic battle of the Alamo, The Church of Jesus Christ of Latter-day Saints was an infant of six years; the majority of the Saints were in Ohio, where the first temple of the latter days had just been built and dedicated.

In 1845, when the Republic of Texas entered the Union as the twenty-eighth state and San Antonio was already 127 years old, the Prophet Joseph had been in his grave a year, and the famed westward trek of the Mormon pioneers was not far off.

The restored gospel was introduced in the state of Texas in 1843, and today there are more than 33,000 members in eight stakes and two missions within the state.

Don LeFevre, a member of the Bountiful (Utah) South Stake mission presidency, is information coordinator for the Mormon Pavilion at HemisFair '68.

These interesting parallels in the histories of San Antonio, Texas, and the Church will go a step further



San Antonio, Texas, center of HemisFair '68, celebrates its 250th anniversary during a six-month long fiesta.

this spring when the aging but charming city of San Antonio kicks off a six-month run of the biggest fair ever held in the southwestern United States—HemisFair 1968.

The opening day is April 6, which coincidentally is the 138th anniversary of the formal organization of the Church of the latter days. Appropriately enough, HemisFair '68 will feature among its dozens of fascinating exhibits a pavilion operated by the Church.

HemisFair '68 is a \$156 million exposition combining the gaiety of a festival, the vigor and spontaneity of the frontier, the sophisticated adventure of Space Age technology, and the eternal import of the gospel of Jesus Christ.

Described as a "six-month-long fiesta along the historic Paseo del Rio," a river winding through the heart of San Antonio, the fair has scores of governmental and private exhibitors who have assembled paintings and sculpture from throughout the world to illustrate the theme, "The Confluence of Civilizations in the Americas."

This theme fits the Church's exhibit "probably better than it does any other exhibit in the fair," according to Elder Bernard P. Brockbank, Assistant to the Council of the Twelve and managing director of the pavilion.

"We believe that Jesus Christ is the Savior of *all* mankind," Elder Brockbank says. "He revealed his teachings to the people of the Western Hemisphere, just as he did to those in the Old World."

Elder Brockbank will manage the pavilion under the direction of the First Presidency; the Church Information Committee, with Elder Mark E. Petersen of the Council of the Twelve as chairman; and the exhibits-in-fairs subcommittee, with Elder Gordon B. Hinckley of the Council of the Twelve as chairman.

Cooperating with Elder Brockbank will be Howard J. Marsh, Regional Representative of the Twelve in Texas and Louisiana, President Roland C. Bremer of

the San Antonio Stake, and President Dean L. Larsen of the Texas South Mission, whose headquarters are in San Antonio.

President Bremer, a descendant of one of the early Latter-day Saint families in Texas, has also been involved in the overall planning for HemisFair '68 and is a member of its Religious Expression Committee.

The Mormon Pavilion, a structure of 4,000 square feet, is in a choice location on the 93-acre fair site in downtown San Antonio. It stands in the shadow of the giant HemisFair landmark, the Tower of the Americas, a spire that rises 622 feet above the fair.

A few hundred yards to the north of the Mormon Pavilion is the famed Alamo, a monument to one of the great battles fought for Texas independence.

The focal point of the pavilion's exterior will be a large gold figure of the Angel Moroni standing atop a tall pylon. The fiber glass statue is the same one that towered above the Mormon Pavilion at the New York World's Fair in 1964 and 1965, and is a replica of the Cyrus Dallin statue that has stood atop the center eastern spire of the Salt Lake Temple since 1892.

The pavilion will feature a series of displays that will revolve around the theme "Man's Search for Happiness," with a sub-theme, "The Savior Came to America." This sub-theme will be graphically illustrated by a large color translite of a new painting by John Scott, noted American illustrator, depicting the Savior in the midst of the ruins of Zarahemla, and surrounded by those in America who had survived the holocaust following the Lord's crucifixion in the Old World. This painting will be featured both at the entrance to the pavilion and in one of the displays inside.

Translites of other paintings, previously used at either the New York World's Fair Mormon Pavilion or the Temple Square Visitors' Center, are exhibited: Joseph Smith in prayer in the Sacred Grove; the



A few hundred yards north of the pavilion is the famed Alamo, site of a battle fought for Texas independence.



Monorail track, which circles the 93-acre fair site, runs near the Church's pavilion, shown in the background.

Prophet receiving the plates from the Angel Moroni; bestowal of the Melchizedek Priesthood by the hands of Peter, James, and John; Jesus Christ and the original twelve apostles; and six historic religious reformers and their thoughts about a restoration of the gospel. A large translite of the new painting of Mormon (see cover and cover note) is also featured in the pavilion.

Visitors to the pavilion find the structure set on tastefully landscaped grounds. Once inside, they enter a mirrored room that features a series of mirrors with endless reflection. Recorded narration tells of the Savior and his mission, and additional impact is given by the presence of a large picture of the Savior, which is also reflected in the mirrors.

Another new feature to the pavilion is a life-size statue of the Prophet Joseph Smith, which was recently created in Italian marble to duplicate the original on Temple Square by Mahonri Young. The statue was created in Florence, Italy.

Visitors to the pavilion may also see the much-heralded motion picture, *Man's Search for Happiness*, which has had great impact on audiences wherever it has been shown. The film conveys the meaning of man's true purpose in life. A Spanish translation of the film's dialogue will be available via special carphone headsets for non-English-speaking visitors.

The main exhibit on display at the pavilion, as at the New York World's Fair, will be the missionary guides who will take visitors through the pavilion. About 50 missionaries, many of them bi-lingual for Spanish-speaking visitors, will guide visitors through the building, bearing their testimonies, giving explanations, and answering questions. As often has been noted, the young, wholesome, sincere missionaries are the most successful and meaningful exhibits the Church could display.

One of the special features of the Church's involvement at HemisFair will be two concerts by the

Mormon Tabernacle Choir on July 23 and 24 in San Antonio's new concert hall on the HemisFair grounds. The choir will also perform in Dallas, Texas, on July 22, and will fly on to Mexico City for an engagement after the HemisFair performances.

The HemisFair officials have officially declared July 24 as Mormon Pioneer Day, and the choir appearance is expected to highlight the festivities for that day.

The fair corporation has also declared April 10 as Mormon Founders Day, and several of the General Authorities are expected to be on hand for the occasion. The April 10 date was selected when it was concluded by Fair officials that the actual anniversary of the Church's organization, April 6, might be an inconvenient commemorative day, since it is the opening day of the Fair, and, in addition, general conference would be in session in Salt Lake City.

There will be other special events at the Mormon Pavilion during the April to October run of the fair. Nearly a million visitors are expected to view the Church exhibit. Hopefully, a good percentage of them will come to a fuller realization of the true purpose of life and gain a desire to embark on a fruitful path in man's search for eternal happiness. ○

Telephone workmen on the HemisFair '68 fairgrounds discovered an early copy of Elder Parley P. Pratt's "Voice of Warning" tract, according to President Roland C. Bremer of the San Antonio Stake. The tract had been given to a San Antonio family by an Elder Frank Knowlton about 1898 or 1900. Elder Knowlton, who was serving in the Southwestern States Mission with headquarters in Kansas City, is thought to be one of the first missionaries to serve in San Antonio. Telephone officials gave the pamphlet to San Antonio Stake officials.

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How to Earn

Turning Financial Folly Into Family Fun (Part 4)



By Quinn G. McKay, Ph.D.

Dean, School of Business and Economics,
Weber State College

H

ow much does it cost to go to

college? In these days of rising costs, some despair of just trying to make ends meet. Food prices are increasing, costs of building a home are going up, clothes carry higher prices than previously, college educations are increasingly expensive, and the projections look even worse. Because of this discouraging outlook, many parents do not encourage their children to go to college, and many young people who can find a job that pays enough for them to meet a monthly car payment feel that higher education is not worth it.

College does seem expensive. Except where the first two years are tuition free, state college fees are usually more than \$300 tuition for nine months, plus books, equipment, and other special fees. Added

to that are transportation costs when one lives at home, and board and room when one lives away from home. Should one choose to go to a private school, tuition alone can be \$1,800, plus several hundred dollars for books, fees, and board and room. From this perspective, a college education may seem out of reach for many.

Nevertheless, the true cost of education is relatively inexpensive. In fact, it may be far more expensive *not* to get an education. It is estimated that the future earnings of a student who goes to college may be as much as \$557.00 for every day spent in college. No, he does not get a check for this amount, but there is a high correlation between education and lifetime earning power.

The U.S. Census Bureau recently published a widely discussed booklet that projects the earnings until age 65 for (1) 22-year-old men with eighth grade education; (2) those with four years of high school, and (3) those with four or more years of college. The projections are treated in 46 pages of tables and calculations in "Present Value of Estimated Lifetime Earnings," available for 40 cents from Superintendent of Documents, Washington, D.C. 20402. The following analysis is based on "actual average earnings, from census figures, with projections for the future under varying circumstances."

Years of Education	Average Lifetime Earnings
Four years of college or more	\$1,125,000

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Up to \$557 a Day

High school graduate	625,000
Eighth grade only	445,000

ASTOUNDING as these projections may appear, one should realize that 43 years ago, in 1925, most people would have thought our present-day average salaries and earning potential impossible to attain, if not slightly ludicrous. As a matter of fact, a careful check of the increase in average salaries from 1925 to 1968 will disclose that the projections for the future are no more impossible than present-day salaries would have seemed in 1925.

Thus, 43 years from now the expected average lifetime earnings of a college graduate are projected at \$502,000 more than a high school graduate. This amounts to just about \$557.00 for every day of school that it takes to get five years of college education. (It is assumed that those with four years of college or more will attend on an average five years of college.) Those who continue on and earn higher degrees can expect even greater financial rewards. With such a great reward it does not seem to be wise for people to borrow to buy cars, television sets, and carpets and yet feel they cannot afford college. Surely the economic return alone more than justifies every effort for the qualified to go to college, including borrowing funds if necessary.

Often there come to the author's office people who graduated from high school 15 or 20 years ago. Their story is nearly always the same. "When I finished high school 17 years ago, I got a job that paid

me more per week than my father was earning, so when he told me to go to college I thought he was just foolish. Now I find I'm at the end of the line. I can expect no promotion, and I dislike what I am doing. How can I get back to school and do what I should have done 17 years ago? I have four children, and to keep enough coming in for them on my earnings and still go to school looks impossible. What can I do?"

This is an extremely frustrating experience, and for many it seems irresolvable. Another young father faced the same dilemma. He had a semi-skilled job that provided a minimum income for his family of six children, and none of his relatives were in a position to provide anything more than moral support. Nevertheless, 15 years after he was graduated from high school he enrolled as a freshman in a state college. He worked nights, mornings, and weekends. His wife and family tightened their economic belts (she did not go to work), and four years later this family now of seven children witnessed their father receiving a bachelor's degree in education.

The father may not be getting rich, but he is earning significantly more than he would have been; and, more important, he is now enjoying what he is doing. Furthermore, he has been able to take advantage of opportunities that would never have been his without an education.

Yes, education can be picked up later, but that is the hard way, and few actually do it. How much

easier to obtain an education after high school, when it is easiest.

Not everyone should go to college. Everyone should, however, get some education beyond high school. By interest, temperament, or ability some young people are not suited for college. Today numerous other kinds of educations are available. In special vocational and technical schools one can gain skills in any number of areas that will prepare one to earn a very good livelihood and find stimulating work. In many skilled areas jobs are going begging. Vocational areas requiring less than four years' training include computer programming, electronics, instrument repair, nursing, automotive technology, secretarial science, welding, refrigeration, and many others.

Young people should not seek education just to get a job now. They should obtain an education that will help prepare them to do what they want to do when they are 45, at the prime of their careers. Everything changes so fast that it is difficult to know what will be needed 20 years hence. Education is probably the best way of assuming that the changes can be met successfully.

What a person chooses for his life's work is a key factor in effecting income. The following chart, based on projections made earlier than the U.S. Census Bureau's figures cited above, shows expected lifetime earnings by occupation. While these figures are lower than Census Bureau's, they do show that occupation choice affects income.

ATTENTION, CHOIR CONDUCTORS!

Suggested LDS Choir Anthems

Abide With Me, 'Tis Eventide	Gates	M
All Glory, Laud and Honor	Schreiner	M
All in the April Evening	Robertson	M
America the Beautiful	Asper	M
Awake! Arise!	Stickles	E
Beautiful Zion for Me	Daynes	E
Bless Ye the Lord	Ivanoff	E
Brother James Air	Jacob	M
Come, Come Ye Saints	Robertson	D
Come, Come Ye Saints	Cornwall	M
For the Beauty of the Earth	Davis	M
Glory to God	Kessel	M
God is Holy	Eberlein	M
God So Loved the World	Stalner	E
Gospel Gives Unbounded Strength, The	Schreiner	E
Gospel Is Truly the Power of God	Schreiner	M
He Watching Over Israel	Mendelssohn	M
Here In This House	Howorth	M
Holy City	Arnold	MD
How Beautiful Upon the Mountains	Harker	MD
I Shall Not Pass Again This Way	Effinger	E
If Ye Love Me, Keep My Commandments	Carlson	M
In My Father's House	MacDermid	M
Jerusalem, O Turn Thee	Gounod	M
Jesus, Name of Wondrous Love	Tiltcomb	M
King of Love My Shepherd Is	Shelley	D
Let Not Your Heart Be Troubled	Foster	M
Let Us Oft Speak Kind Words	Gates	E
Lo, My Shepherd Is Divine	Haydn	MD
Lord a Beautiful Rose	Praetorius	M
Lord Bless You and Keep You	Lutkin	E
Lord Is a Mighty God, The	Mendelssohn	M
Lord Hear Our Prayer	Verdi	MD
Lord Is My Shepherd, The	Richards	M
Lord's Prayer	Gates	M
Lord's Prayer	Robertson	MD
May Now Thy Spirit	Trehorne	M
My Redeemer Lives	Gates	M
Now Let the Heavens Be Joyful	Chambers	M
Now Thank We All Our God	Holler	E
Now Thank We All Our God	Bach	M
O Brother Man	Robertson	M
O Cast Thy Burden Upon the Lord	Aulbach	E
O Come, Let Us Worship	Mendelssohn	M
O God, Our Help in Ages Past	Cornwall	M
O Lofty Mountains	Cannon	M
O Loving Savior, Slain for Us	Auber	M
O Worship the King	Cornwall	M
Onward Ye People	Sibelius	M
Open Our Eyes	Macfarlane	D
Open the Gates	Jenkins	M
Poor Wayfarer Man of Grief	Durham	M
Son of Man	Robertson	M
Spirit of God	Weidinger	M
Still, Still With Thee	Shelley	M
Thanks to Thee, O Lord	Handel	M
That Blessed Easter Morn	Caldwell	E
Verdant Meadows	Handel	M
We Are Watchmen	Schreiner	MD
With a Voice of Singing	Shaw	M

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Expected Lifetime Earnings*

Occupation	Lifetime Earnings
(Men, age 18-64)	
Doctors	\$717,000
Lawyers	621,000
Managers and Proprietors (with college degrees)	593,000
Dentists	589,000
Natural Scientists	
Geologists	446,000
Biologists	310,000
Social Scientists	
Economists	412,000
Psychologists	335,000
Engineers	
Aeronautical	395,000
Civil	335,000
Teachers	
College	324,000
High School	261,000
Elementary	232,000
Accountants	313,000
Electricians	251,000
Airplane Mechanics	248,000
Plumbers	236,000
Carpenters	185,000
Radio and TV Mechanics	183,000
Clergymen	175,000

*Reprinted by permission from Business Week.

Occupational and professional choices are prime factors determining a family's economic well-being. One should be very careful about choosing his life's work just because of the money involved; however, one should find out the characteristics, skills, abilities, and

environment involved in each possible career. Today there are many helps for young people facing these choices.

High school and post-high school institutions as well as employment agencies can provide testing services, counseling, and printed information that can be of great help.

Young people could also inquire of men in their ward or stake who are engaged in different occupations and find out exactly what these men do in their jobs. What are the attractive and unattractive aspects of their work?

People should choose to do what they will enjoy, and if it also provides good income, so much the better. It is also interesting that what people learn to do very well, they most frequently come to enjoy.

On one occasion a life insurance underwriter told the author, "I feel sorry for anyone who does not sell insurance." The author, though a strong believer in insurance, feels sorry for those who are not engaged in the business of education but who must make a living by selling insurance. Each person should learn the joy and excitement that come from doing what he regards as satisfying, no matter what it is, as long as it is honorable. He must also provide the necessary material well-being for those who are dependent upon him.

Without becoming obsessed with an overpowering urge to "make money," Latter-day Saints can improve their economic status by making wise decisions about education and selection of an occupation.

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Personal Confrontation With Fundamental Questions

By U. Carlisle Hunsaker



U. Carlisle Hunsaker is an instructor at the Institute of Religion adjacent to the University of Utah campus and a doctoral candidate.

I n a 1960 poll of more than 5,000 students attending 11 American universities, 80 percent answered in the affirmative to the question, "Do you personally feel you need to believe in some sort of religious faith or philosophy?" Considered alone, the response to this question is encouraging; but as attention is focused on the entire study, it becomes apparent that these same students regarded religion chiefly as a means of private happiness. They were rarely decisive in their thinking concerning religious truths and their implications for everyday living. When asked the question, "What three things or activities in your life do you expect to give you the most satisfaction?" only four percent indicated religion as one of the three.¹

It is disquieting to note similar patterns of thought pertaining to the place of religion in life emerging from a 1957 study, which led to the conclusion that students are "gloriously contented" and "unabashedly self-centered" and "intend to look out for themselves first and expect others to do likewise."²

These studies and others like them can be important sources of insight to those who desire to make sound

contributions to the well-organized teaching program of the Church. As teachers we must never be content in merely knowing that our students have faith. Having faith is not enough! Eighty percent of 5,000 students had faith—apparently a faith that had little relevance to their major decisions and objectives in life. Today's crying need is for examined, intelligent faith.

The major concepts of productive, mature faith are always arrived at as one answers for himself the basic questions about the meaning of life. Religion is seldom successfully taught in the abstract. It becomes of vital, absorbing interest when meaningful answers and meaningful questions are tied together in a coherent body of thought. The teacher's primary task, then, is to move students to a personal confrontation with fundamental questions. Students who leave the classroom of a teacher who has failed to meet this challenge usually come to feel that religion is one of the minor interests of life. Studies previously cited seem to support such a contention.

One often hears such statements as "Jesus the Christ is our Savior." But how often is this statement heard or expressed with understanding of its implications on the part of both the speaker and the listener? For such a declaration to be understood and accepted, it must become the personally discovered answer to one's own question or series of questions. A conclusion, such as one's awareness that Christ is one's Savior, requires, because of its profundity, a searching that goes far beyond our tendency to look up answers in the back of a book.

Statements such as the following need personal involvement for their complete understanding: "Jesus Christ is the author of my salvation." "The sacrament is an important ordinance." "Faith is the first principle of the gospel." "One must observe the first principles of the gospel." "Man is eternal, uncreated." "God relates to man within the context of eternal law." "Man is free." "The glory of God is intelligence." These statements are representative of the kinds made by many of us who attend gospel classes throughout the Church. However, such statements need to be the result of personal answers to questions, the implications of which are at least partially understood and

recognized to be relevant to personal everyday experience.

Personal confrontation with evil—testing the mettle of one's soul—is also inevitable in one's life. During such times of testing, the performance of those who have not verified Christian doctrines for themselves is usually less than impressive, and often is tragic. Far too many gospel discussions are conducted in which the primary concern of the teacher is to allow students to glibly exchange a set of memorized answers, conclusive statements, or clichés that have been borrowed from others. Thus, a careful observer reluctantly admits that the development of the ability in students to select and confirm truth on a first-hand basis is apparently of too little concern on the part of many teachers.

This is given further emphasis by concentrating upon the statement earlier alluded to: Jesus Christ is our Savior. What questions could a teacher use to lead a student to discover this answer personally rather than report a mere collection of words? The student would need to consider some of the following: "From what do I need to be saved?" "How are these dangers and temptations manifested in my daily life?" "What evidence is there that man without the saving power of Christ is unable to cope with these difficulties?" "How does Christ save?"

Perhaps for a moment it would be helpful to consider one of the questions. How, in fact, *does* Christ save? The answer to this question becomes dynamic in a student's life only to the degree that the question is posed in individual terms. Thus, the answer is meaningful only to the extent that the need for it is felt. The teacher's task is to help students internalize the question so that they ask, "How does Christ save *me*?"

A short review will be helpful at this point. Joseph Smith taught that salvation is achieved by gaining power sufficient to conquer all of one's enemies. The word "enemies" is used here to identify those influences or weaknesses that tend to impede the activation of man's inherent embryonic powers of godhood. Perhaps the specific enemies encountered in life can be classified under general headings of death, sin, and ignorance. →

“Today’s crying need is for examined, intelligent faith.”

The scriptures are replete with statements that support the concept that salvation is an achievement that demands personal power. Students need to be inspired with the prospects of personally developing such power. In his epistle to the Romans Paul declared that the gospel “is the power of God unto salvation. . . .” (Rom. 1:16.) In his epistle to the Ephesians he spoke of the possibility of being “strengthened with might by his Spirit in the inner man.” (Eph. 3:16.)

We sense a clue to the greatness of Nephi as we read the following words, which he uttered during a period of renewed resolve: “Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul.” (2 Ne. 4:28.) Nephi spoke with firm resolve because his religion supplied the answers to questions related to the meaning of his life, and because his religion helped him acquire power over the “enemies” of life.

These statements suggest an approach to teaching the saviorhood of Christ that will permit students to realize that in a sense Jesus does not save man from sin or ignorance. Rather, Jesus is the source of that personal power by which man saves himself. This statement could easily be misunderstood. Certainly man needs divine assistance in achieving salvation. This truth is taught in the scriptures and is, in fact, the central truth of the Christian philosophy of salvation.

But teachers too often fail to encourage students to progress in their thinking beyond the fact of Christ’s saviorhood to the “how” of it and the meaning of it as applied to their current experiences and objectives. Students are seldom made vividly aware of the fact that divine assistance is offered in the form of potential personal power that accompanies personal righteousness.

The atonement of Christ or that act which epitomizes his saviorhood is, of course, central to the gospel message. It follows, therefore, that all its aspects should be understood by all Latter-day Saints. Yet this is often not the case. Those who doubt the veracity of such a statement are invited to pose the following question to any group of Latter-day Saints whose age and experience allow for the capacity to answer: “In what way does the atonement of Christ

contribute to your personal power to overcome sin?” The writer’s experience indicates that this question will be followed by a rather long, telling silence. The question seems to be an unfamiliar one. If these same students were asked, on the other hand, if they believed in the efficacy of the atonement, they would more than likely answer in the affirmative.

Let us return, then, to our efforts to help students arrive at a more profound understanding of the atonement and, in so doing, learn some fundamental rules of learning. Two facets of the atonement are most commonly emphasized: (1) the universal application of the atonement whereby all men are redeemed from physical death, and (2) the propitiatory aspect of the atonement wherein the demands of divine justice are appeased if man repents. In the words of Elder James E. Talmage:

“ . . . The first effect is to secure to all mankind alike, exemption from the penalty of the fall, thus providing a plan of *General Salvation*. The second effect is to open a way for *Individual Salvation* whereby mankind may secure remission of personal sins.”²

Again the question, “How does the atonement help man to secure remission of personal sins?” The writer contends that too often discussions of the atonement end with an acknowledgment of the fact that *if* man repents, the demands of divine justice due to the atonement have been satisfied. If this does, in fact, represent the conclusion of most discussions of the atonement, then these discussions end where they should begin.

When a student is able to move from the question of how one escapes the consequences of sin to the question of how one is empowered to do battle against the inclination to sin, he is finally prepared to enter into a more profitable discussion of the atonement. He is prepared to experience true learning, because he has become aware of questions, the implications of which can be personally felt. The primary concern is not *what* will follow if a man repents, but *how* does a man repent. How do I repent? How does Christ help me repent? How does the atonement contribute to the acquisition of that personal power by which salvation is achieved? Here

the discussion does not begin and end with memorized answers borrowed from others; it begins with questions that bring into focus personal concerns that can lead to personally discovered answers.

What are some of the important insights that can be gained when serious consideration is given to questions, such as those listed above, relating to the atonement? Fundamental to Mormon theology are the beliefs that man's will is free and that God does not make him either good or bad. The importance of free will is summed up by a Jewish writer in the following way:

"Free will is bestowed on every human being. If one desires to turn toward the good way and the righteous, he has the power to do so. If one wishes to turn toward the evil way or be wicked, he is at liberty to do so. . . . Let not the notion expressed by foolish Gentiles and most of the senseless folk among Israelites pass through your mind that at the beginning of a person's existence, the Almighty decrees that he is to be either righteous or wicked; this is not so: every human being may become righteous like Moses, our teacher, or wicked like Jereboam; wise or foolish, merciful or cruel; niggardly or generous; and so with all other qualities. There is no one that coerces him or decrees what he is to do or draws him to either of the two ways; but every person turns to the ways which he desires, spontaneously and of his own volition."¹

Here we see emerging one of the most important concepts a teacher of religion can hope to convey. When a man truly repents of his own free will, he ceases to do evil, because he has become aware of a pattern of conduct that is superior to that which typified his life before he became enlightened. The person truly "turns to the ways which he desires, spontaneously and of his own volition." Thus, in addition to helping students understand that they are free, the teacher needs to help students discover for themselves how they can use this freedom and how to recognize better patterns of conduct.

Unfortunately many students are taught to repent for reasons that are contrary to their own will. Their reasoning seems to be as follows: "I must cease to do that which is contrary to the gospel in order that

I might avoid being punished, or in order that I might avoid the unpleasant experience of being looked down upon by my neighbors and associates." The implication is that if it were possible to continue the present way of life while avoiding the consequences, such would be preferable to espousing a new way of life. In such a case, the real problem is that there is no awareness of any new way of life.

Mormon made an interesting reference to his own people in which he indicated that this caliber of motivation to "repent" was common among them:

"And it came to pass that when I, Mormon, saw their lamentation and their mourning and their sorrow before the Lord, my heart did begin to rejoice within me, knowing the mercies and the long-suffering of the Lord, therefore supposing that he would be merciful unto them that *they would again become a righteous people.*

"But behold this my joy was vain, for their sorrowing was not unto repentance, because of the goodness of God; but it was rather the sorrowing of the damned, because the Lord would not always suffer them to take happiness in sin." (Morm. 2:12-13. Italics added.)

Mormon seemed to be saying that rather than being sorry for sin (godly sorrow), his people were sorry they were unable to sin and get away with it (worldly sorrow).

Here is an important clue to the great source of strength the atonement can be to students in their efforts to overcome personal sin. The atonement can help them to identify their freedom, and to identify and discard unproductive thinking regarding sin. Students can gain insights that will help them understand that sin is its own punishment, just as virtue is its own reward. They can be more repelled by the thought of sin than by the thought of any externally imposed punishments that may follow the commission of sin. Sin is usually a matter of living divided and un-free. It is living in a state of apathy and decisionlessness that allows one to be conditioned from without by influences that tend to vitiate one's awareness of higher potentialities. The essence of evil is the failure to decide, the failure to commit oneself to those ideals and tasks that awaken the highest part of one's nature. →

Apart from the fact that the atonement did away with the problem of physical death, it contributes to the acquisition of that personal power by which freedom and commitment are achieved. The atonement helps one to decide in favor of rightness with one's whole being, so that he is whole, unified, one-directional in his approach to life. To reason that sinful habits should cease in order that unpleasant consequences of sin (externally imposed) may be avoided is to succumb rather than to decide. Here there is no vision of a better way of life—there is simply a fear of divine punishment. Surely this is living divided and unfree.

The message of the gospel of Jesus Christ is that there is a way out of this dilemma; the gospel as revealed through Christ makes available those ideals—that way of life—which, when understood, are attractive enough to draw one away from the life of sin. It follows that students may expect from Christ or from the atonement an influence that elevates their own character.

To save in the highest sense of the word is to awaken the soul to its own highest possibilities, to give to every man that precious freedom which is

possible only when that which one does is truly a manifestation of that which he desires to do.

The atonement should be taught in such a way as to cause students to realize that the suffering of Christ on the cross and in Gethsemane can be a source of power to them to the extent that they develop an ever-increasing awareness of why he suffered. When they begin to catch glimpses (this is all our present capacity will allow!) of the infinite love and total commitment that were displayed throughout Christ's life and epitomized in Gethsemane and on the cross, then they are becoming sensitive to that influence which can call them away from sin. It is Christ's love that can awaken love in their own souls.

The fact is, then, that Christ *does* save us from sin. The prophets have spoken of this in the following expressions:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, . . .

"Not according to the covenant that I made with their fathers. . . .

" . . . I will put my law in their inward parts, and write it in their hearts. . . ." (Jer. 31:31-33.)

"A new heart also will I give you, and a new spirit

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will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezek. 36:26-27.)

"Behold, he changed their hearts; yea, he awakened them out of a deep sleep, and they awoke unto God." (Al. 5:7.)

A new heart! A new spirit! A new life! The whole, undivided life—a life wholeheartedly accepted because it is recognized as far superior to the old life of wanting to sin while at the same time being fearful of the consequences of sin. When this is our happy lot, we truly experience the abundant life, because we are able to say "I want to!" as much as we say "I must!" Professor W. H. Sheldon said that "happiness is essentially a state of going somewhere wholeheartedly."

Religion should be taught in such a way that it indicates to our students the direction in which they should travel. God wants our will to be his will; he wants us to see as he sees, to love as he loves. We begin to sense what William James meant when he spoke of the possibility of experiencing "the centers

of spiritual energy." The atonement can assist our students to develop centers of spiritual energy when they recognize it to be something other than payment for their sins.

Such statements as "Christ is our Savior," "man is eternal," "the first principles of the gospel must be observed" are true. The challenge that needs to be clearly recognized by every teacher in the Church is to make certain that these concepts are never merely taught in the abstract. This will help insure against the possibility that students can avow faith without that faith having relevance to their style of life. Let us be certain our students are never content merely to look the answers up in the backs of their books, because some answers can never be found there. Let us help them toward that personal confrontation with fundamental questions. ○

FOOTNOTES

¹Rose K. Goldson, et. al., *What College Students Think* (Van Nostrand, 1960).

²Phillip E. Jacob, *Changing Values in College* (Harper & Row, 1957).

³James E. Talmage, *Articles of Faith*, p. 87.

⁴Eric Fromm, *Ye Shall Be as Gods* (Rhinehart and Winston, 1966), p. 164.

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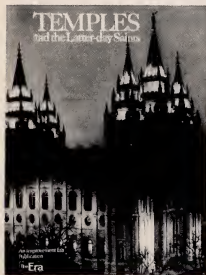
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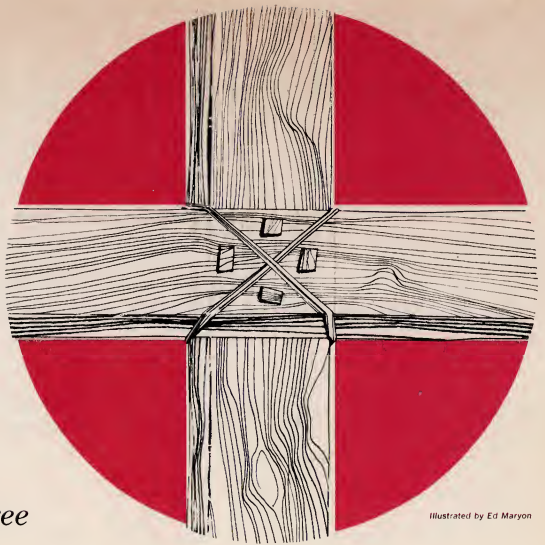
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Illustrated by Ed Maryon

The Shriven Tree

By Bertha A. Kleinman

*'Mid the stately cedars of Lebanon, I towered in timbered might,
Awaiting the scythe, to be honed and hewn into beams for the temple site;
My thews had weathered the tempest blast, disdaining the lightning flare,
To proffer my branches unscathed, unbowed for the loftiest steeple there;*

*Or perchance for a Caesar's palladium in his royal esplanade,
Or a canopy shading a despot's throne with his gems in my facade.
For the Coliseum, my colonnade; my staves for the Hippodrome;
In the vast arena my girded piers for the frolicking hordes of Rome.*

*For the spanning arch of the Appian Way, a stanchion would I bestow,
Defying the ravaging rust of time for the legions that come and go.
An offertory, let me bequeath as a saintly legacy—
Lo! a lectern gracing a synagogue for the prayers of the Pharisee.*

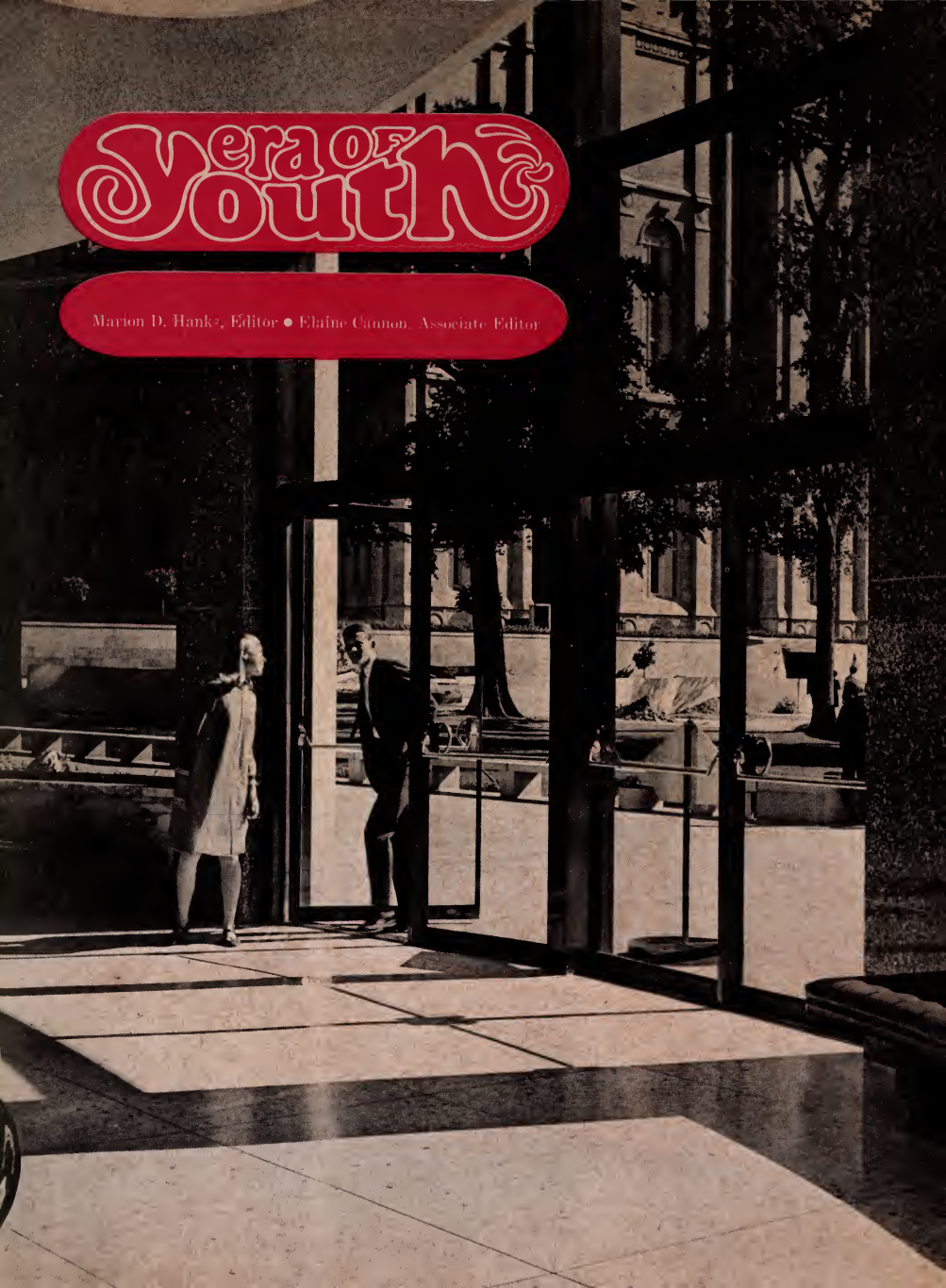
*They hailed him King with their fluttering palms, as he entered Jerusalem,
Then led him away to a storm-swept hill, with me in the midst of them,
A wearying King on a dusty road, his scaffold my cowering tree,
Bruising his shoulders, and mine the shame that he should be steadying me!*

*As the nails bit deep through his lifted hands and shattered his prone feet through,
My timbers quailed where the red drops stained, as they splintered my sinews too.
They had reeved my boughs for a crucifix where his thorn-crowned head was laid
(Submission exalting a Conqueror—there atonement's price was paid).*

*No more shall my arrogant branches writhe in the fury of wind and sleet;
They have held a King, and a shriven tree kneels in penance at his feet!*

Vera of Youth

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor



I will never forget the lesson my father gave to us boys in the hay field when, after putting nine loads of hay in the barn, we went out to the field to get the tenth and drove right over to where we had taken the other loads, and my father said, "Here, boys, go over on the north; there is better hay there." And I said, "We'll take it as it comes." That seemed fair to me.

This was wild grass and wasn't much good anyhow.

"No, boys, you drive over on the north where the timothy is mixed with wild hay. This is the tithing load."

"Well, we don't have to take the best."

"Yes, boys, the best is none too good for the Lord."

That was a better lesson than any preaching on tithing I have ever heard. The value of the load of hay didn't amount to much, but Father's spirit amounted to a great deal in influencing us.

—President David O. McKay

The Last Load

Illustration by Don McPherson



"You're right,
Sarge, a big man
can make up
his own mind."



**Sergeant
Sonny**
"LIVES THAT STAND
INSPECTION" series

Your Own Mind

By Marion D. Hanks

● The young Mormon marine was uneasy and didn't know why. There were plenty of ordinary reasons for a member of a combat unit in almost daily contact with the enemy to feel uneasy, but this was something different. When he returned with his group to their base camp after several days in the field, he discovered what it was.

"C'mon, Smith," the sergeant said. "The whole outfit's going into town. This time you're coming with us even if we have to drag you. You are about to find out how big men live when they get away from their mamas."

Rick Smith caught the sharp edge of the other's voice, knifing through the seeming lightness of his words. He understood the

look in the eye and the tightness at the corners of the mouth. Sarge wasn't kidding; he really intended to take Rick along, even if he had to be dragged.

"No thanks, Sarge," Rick said. "I'm staying here."

"Listen, Sonny," came the grim answer, "big men can make up their own minds about their lives. They don't stay tied to mommy's apron strings when they're in this man's outfit. You're coming with us."

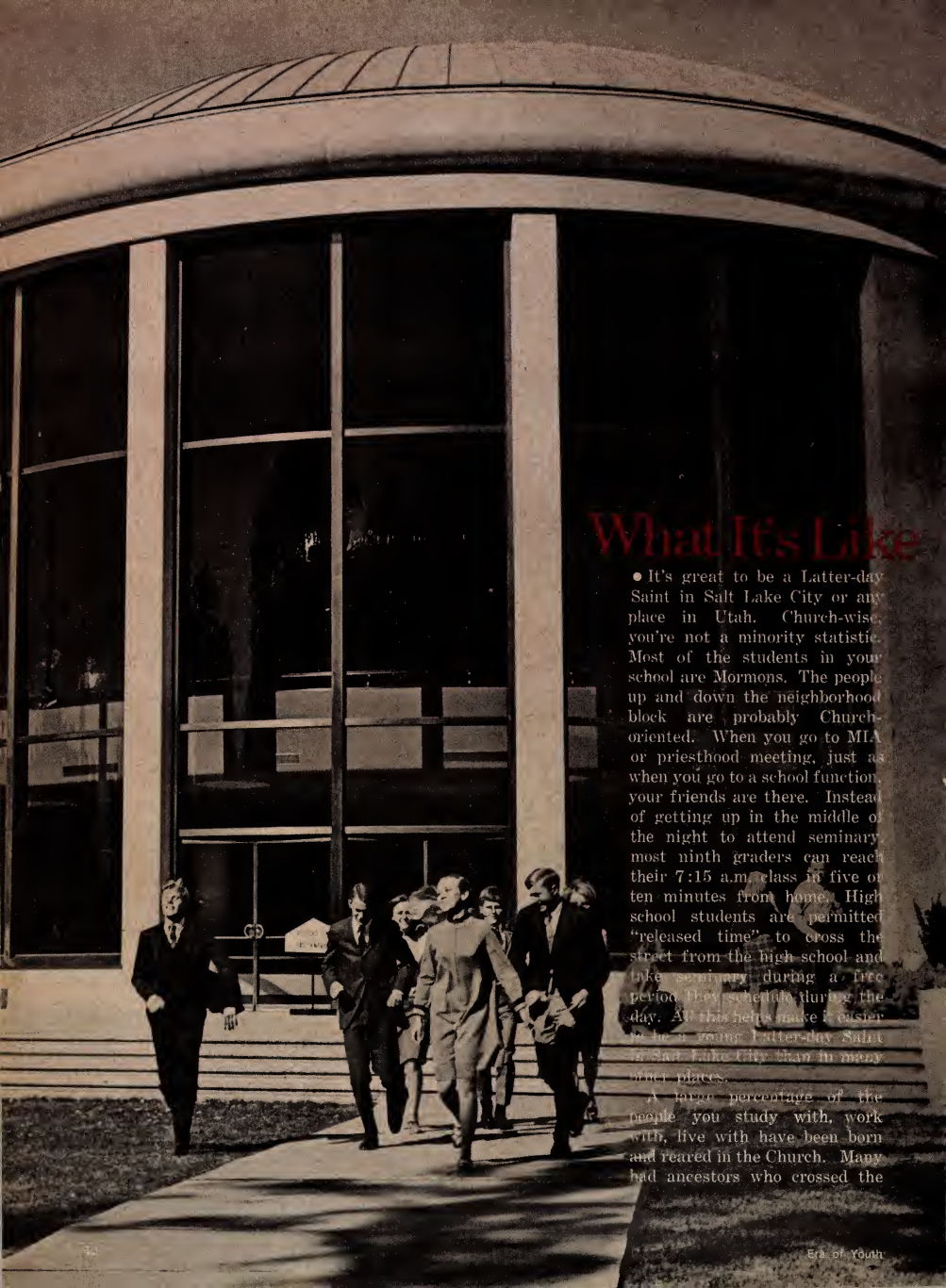
Rick Smith could feel the color drain from his face and the strength ebb from his knees, but his voice surprised him with its calmness as he heard himself answer:

"You're right, Sarge, a big man can make up his own mind. I have the responsibility to de-

cide whether I'll live the way you do or the way I believe in. You've made *your* choice, Sergeant, and that's your business. But I still have a choice, and I prefer to live another way. That's what I've made up my mind to do. I'm staying here."

The sergeant turned on his heel, muttering curses. Elder Richard Smith, 19, found a quiet place, and in his loneliness he thanked God in his heart for an answer he had been afraid he might not know how to give. He'd been uneasy because he had somehow known intuitively that there was a different kind of battle ahead of him that day. He was sure now that there were more battles to come, but he'd won this one, and he was grateful. ○

Illustrated by Ted Nagata



What It's Like

● It's great to be a Latter-day Saint in Salt Lake City or any place in Utah. Church-wise, you're not a minority statistic. Most of the students in your school are Mormons. The people up and down the neighborhood block are probably Church-oriented. When you go to MIA or priesthood meeting, just as when you go to a school function, your friends are there. Instead of getting up in the middle of the night to attend seminary, most ninth graders can reach their 7:15 a.m. class in five or ten minutes from home. High school students are permitted "released time" to cross the street from the high school and take seminary during a free period they schedule during the day. All this helps make it easier to be a young Latter-day Saint in Salt Lake City than in many other places.

A large percentage of the people you study with, work with, live with have been born and reared in the Church. Many had ancestors who crossed the



To Be a Teen in Salt Lake City By Elaine Cannon

plains to settle Zion in the early days. Maybe you play ball with the children of some Church leader, or even live next door to one of the General Authorities. Your gym teacher might be your YWMIA president, and the coach of your ward team may be a former star of the college team. You may find that your language professor has presided over a mission.

Life in the city is geared to the conference crowds in April and October and to MIA events in June. Some specially favored teens are on occasion called in by Church leaders to participate in conference programs or to discuss the specific needs and wants of youth for program planning and lesson manuals.

If you are a teen in Salt Lake City you might walk past the Brigham Young Monument to the shops in town. You can see Brigham Young's homes and the Church Office Building as you drive down South Temple. You can pedal your bike around the This Is the Place Monument



Teens photographed for the cover and these six pages are Linda Garrison, Debbie Dowell, Laurie Florence, Marti Sonntag, Russell Young, Richard Sorensen, Glade Curtis, and Richard Strong.





and spend summer evenings on Temple Square. You can attend symphony concerts and important lectures in the historic Tabernacle; and you can plan your wedding for the beautiful Salt Lake Temple, just as your parents may have done before you and perhaps even their parents, too.

If you are a boy, you grow up preparing to fill a mission. It's just the thing to do. In fact, in some wards there may be too many eligible boys for the quota these draft-demanding days. The waiting list is long and disappointment keen if a mission is missed. If you are a girl, you may spend many of your week-ends going to farewell parties and to the airport to say good-bye to the elders. Or you may bake cookies to send him in a "care" package from your Gleaner class.

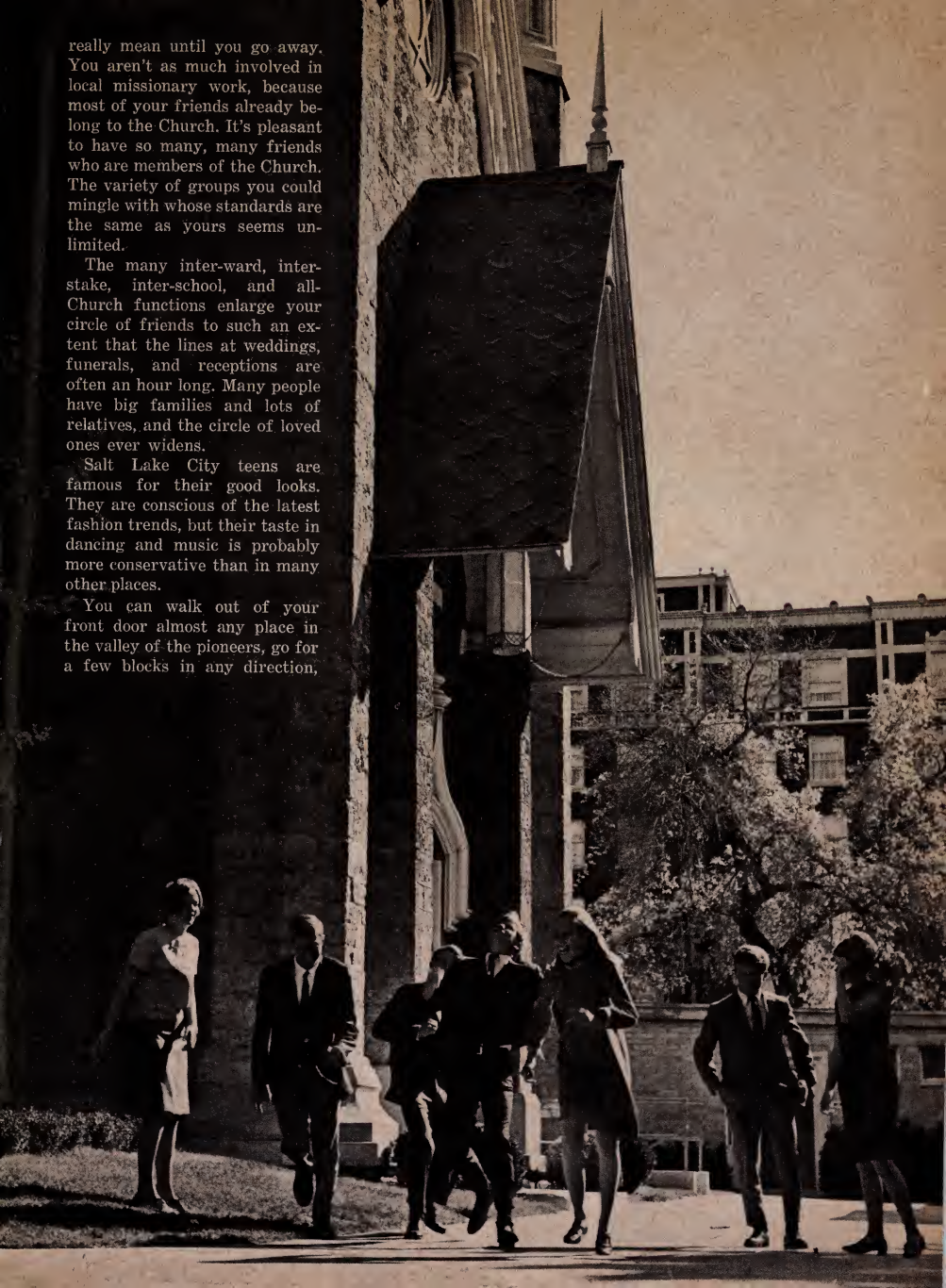
But it's different in Salt Lake, too, because many of the youth have never had to defend their position in the Church. Often you don't realize how much the Church and its way of life

really mean until you go away. You aren't as much involved in local missionary work, because most of your friends already belong to the Church. It's pleasant to have so many, many friends who are members of the Church. The variety of groups you could mingle with whose standards are the same as yours seems unlimited.

The many inter-ward, inter-stake, inter-school, and all-Church functions enlarge your circle of friends to such an extent that the lines at weddings, funerals, and receptions are often an hour long. Many people have big families and lots of relatives, and the circle of loved ones ever widens.

Salt Lake City teens are famous for their good looks. They are conscious of the latest fashion trends, but their taste in dancing and music is probably more conservative than in many other places.

You can walk out of your front door almost any place in the valley of the pioneers, go for a few blocks in any direction,





and come to a lovely LDS chapel where two or three large wards meet.

People reach for a cone instead of a drink in this Mormon country, so there is probably a favorite shake shop just around the nearest corner where ice cream is sold in enormous quantities.

High above the valley to the east are famous ski resorts. You can ski in tall, rugged mountains that your pioneer ancestors crossed in covered wagons. And when you stop to think about it,

your heart throbs a moment. At the western end of the valley is Great Salt Lake. You can float like a cork in that salty water. You learn of the valley's similarity to the Savior's country, for there is a Jordan River in Salt Lake, too, one that empties into this "dead sea."

Teens may go skiing with ward or school groups in the winter. They "tube" and ice-skate and snowshoe into mountain cabins just a half hour away from the city. They have parties galore in each other's homes.





They hike and hold cookouts, water ski on mountain lakes, play tennis by the hour, and travel with friends, family, or ward groups to fantastic red-rock national parks just a few hours away.

There is a mixture of nationalities in this beautiful, busy city. Immigrants who have come from all over the world to live in Salt Lake enrich the lives of all. Missionaries who have labored in far-away places return home filled with new ideas and often teach languages part-time in schools. Teens can become familiar with different languages and native dances and foreign foods. They hear lectures about the Church throughout the world at Sunday firesides. But the world is moving in and bringing with it its problems and complexities. Salt Lake isn't the sheltered haven it once was. This is all the more reason why this generation of teens realizes the importance of knowing more and more about their Church and its standards, as well as its history, and of living them thoroughly.



*Editor's Note:
Dedicated to the
members of the class
of '68 who are look-
ing ahead*

● The challenging question, "What shall I do after high school?" must be answered by many Latter-day Saint students during the next several months. Where do you turn to get help in finding just the right answer for your particular needs?

The Educational Information and Guidance Center, a comparatively new source, represents the joint efforts of Church-sponsored programs to assist youth in making wise decisions regarding post-high school educational experiences. It also hopes to encourage all of the young people of the Church to gain additional preparation after high school graduation.

The First Presidency recently counseled the youth of the Church "to seek the type of educational program for which they are best suited and which will best prepare them for service in the Church and in the community."

It is to this purpose that the Educational In-

formation and Guidance Center is dedicated.

Alma P. Burton, Department of Seminaries and Institutes of Religion; D. Neil Willey, LDS Business College; Daniel S. Hess, Ricks College; William R. Siddoway, Brigham Young University; and Robert W. Spencer, acting director of the center, meet regularly as a cooperative committee to administer the programs of the center. For your sake, the Era of Youth posed some questions to this committee.

Q. What services are available to youth through the guidance center?

A. The center provides general information and counseling about all kinds of post-high school educational opportunities including trade institutes, specific information about many Church education opportunities, and individual counseling and testing at the center to aid students in making decisions. It

Illustration by Dale Kilbourn

After High School What?



also arranges for personal counseling from the nearest Church educational representative, if necessary.

Q. What can be done for the counseling of students too far removed from the center locations to obtain personal interviews?

A. We can answer many questions and provide source information by mail. We can also provide students with the name and address of an appropriate Church representative in their area from whom they might seek advice.

Tele-lecture programs can be arranged so that groups of students in one location can verbally communicate with representatives of the Educational Information and Guidance Center.

Filmstrip and movie presentations are currently being produced and will be available for distribution within the next several months.

Representatives of the center will be visiting different geographic areas throughout the year to provide opportunities for individual counseling with those students far removed from one of the centers.

Q. Should all of our young people, girls and boys, seek vocational preparation beyond high school?

A. Yes. Positions requiring no education or special training are decreasing from year to year and soon will be nonexistent. The latest reports from the United States Secretary of Labor show the following:—Greatly increased demand for professional and technical workers.

—Slightly increased demand for skilled craftsmen and clerical and secretarial workers.

—Rapidly and steadily declining demand for unskilled and farm workers.

Q. What are the major problem areas regarding post-high school preparation plans?

A. 1. You have just stated one of the major problems—"plans." Too many of our young people are not making plans; others are making short-term decisions without first establishing attainable goals and taking into consideration such factors as costs, abilities, interests, and time.

2. Another serious problem is the prevailing atti-

tude that post-high school education means only a college education. It is unreasonable to assume that all of our young people should graduate from a four-year college. Training and preparation programs other than the university should be given consideration by many of our youth.

3. Many parents still need to understand the importance of young ladies obtaining a usable skill. A completed program of vocational training may be more useful than one or two years of general college attendance that doesn't result in completion of a degree or the development of special skills.

Q. How can the center help me?

A. The center can:

1. Help you to obtain and decide on educational training beyond high school.

2. Inform you of the many possibilities for additional training and preparation.

3. Help you make sound, wise choices regarding the many available schools and programs, taking into consideration a variety of important factors, including financial expense, time, scholastic and special abilities, past scholastic performance, interests, goals, and personalities.

4. Provide testing and personal counseling for you at four centers: Ricks College in Rexburg, Idaho; LDS Business College in Salt Lake City; Brigham Young University in Provo, Utah; and the Church College of Hawaii in Laie, Hawaii.

5. Arrange for seminary and institute personnel throughout the Church to advise and counsel with you individually.

Q. Where can I write to obtain appointments or services from the Educational Information and Guidance Center?

A. Information or counseling requests should be directed to:

Robert W. Spencer

A-183 ASB

Brigham Young University

Provo, Utah 84601

Phone: (801) 374-1211, ext. 2537

Editors' Note
Read this one to
the last word and
see what you think
of today's youth.



What Are They Coming To?

By Florence Bittner

I worry about the younger generation. I feel it is part of my civic duty. Every generation has always worried about the younger generation.

But this younger generation really needs to be worried about. I just don't know where they're headed. A bunch of fly-by-nights, frantically running around, refusing to take advantage of opportunities. Smart alecks—taking anything that isn't nailed down. Never content to stay home for a minute.

If you don't believe me, just try to make an appointment with a family for some reason, and who are the ones you can never catch home? The teenagers, that's who. They're always chasing off to some ball game or church activity or part-time job or to do some volunteer work at a hospital. All the mothers say the same thing—they never saw anyone so busy. See what I mean? Never content to stay home.

They'll take anything that isn't nailed down—like Dale Pulsipher, who found my daugh-

ter's wallet on the bus. It had her university student activity card for identification. Just about the time she realized she'd lost it, Dale called to say he had found it. See? That wallet wasn't nailed down, and sure enough, he picked it up.

He came to the house on the bus to bring the wallet with the money still in it, refused any kind of reward, said he had been worried for fear she would need some of the papers in it, and protested when my husband insisted on driving him home... said he could take the bus home again and it wasn't any trouble. They don't know how to take advantage of an opportunity, these kids.

Last summer we went to the beach at the lake. On the way home we stopped for gas, and my husband discovered he had lost his credit cards. We have heard about people who have lost their credit cards, and with the kind of young people we have around today, we knew we were in for it. Probably by the time we could have the credit





cards cancelled, they'd have run up several hundred dollars worth of bills.

Early the next morning some kid called, wouldn't give his name, just an address in the very worst part of town. He said he had found the credit cards. Well! In that part of town we knew we would have nothing but trouble, and that's what he gave us . . . wouldn't tell us his name . . . said it didn't matter . . . didn't even want to be thanked for returning them . . . wouldn't take any money. "For what?" he said. Like I said, these kids don't know how to take advantage of an opportunity. Just think of the high old time he could have had on our credit cards, but what did he do? He gave them back. No ingenuity.

We went for a ride on a winter evening out into the country. We backed into a side road to turn around and discovered we'd chosen a very icy bit of real estate to stop on. Our wheels were running up miles on the speedometer without going anywhere. A car full of teen-age

boys stopped, and believe me, I was scared. Before we could even get the doors locked, those kids put their shoulders to the back of our car and had us out onto the highway and they were gone. Didn't even wait around to pass the time of day. Impolite, like all the kids today.

If we went to school 12 years, we were educated. Some of us went on to college, but most of us knew what we needed to know by the time we had graduated from high school. No more. This younger generation doesn't think any more of a college education than we did of a high school diploma, and then they're not satisfied. They just keep right on going to school till they have whiskers down to here. See? Smart alecks—avoiding the realities of life.

Like I said, I have to do my share of worrying about the younger generation and what they're coming to. This I know—whatever it is they're coming to had better get out of the way, because when these kids say they're coming, they're coming!



"The dance lessons have made a new person out of me. The swing, waltz, cha-cha, and others are fun; in fact, they are better than our teenage dances."

-Hugh Roberts

"To me the dance lessons have been a real blessing. They've helped me be more at ease at dances like our gold and green ball, where adults also participate."

-Vicki Jeppson

"When they first started dance class I really wasn't sure about it, but I gave it a try anyway. And I haven't been sorry for it either. In fact, I even began to look forward to it each weekend."

-Barbara Murri

"I really like the dancing lessons. Not only are they fun, but knowing all those steps also made the Saturday night dances more enjoyable. I think that knowledge of these dance steps will be helpful in my later life."

-Mike Christensen

● *The teens in our ward knew one kind of dancing, and it left something to be desired. Their reaction to our criticism was "Look, you had your dances during your youth; now let us have ours!" We replied, "Yes, we had ours. Over the last 20 or 30 years or more, there have been many fad dances; they come and go. But there are some dances that continue to be popular."*

Then we explained why. We agreed they should keep the dances they were now doing, but they should also join with us in an instruction program for additional skills. "It will be fun," we said, "and you are not going to be kids forever; one of these years when you are faced with dancing in a mixed group socially, you will at least know something about it."

We had the right dance instructor in Vinette Southwick, but we also needed good music. I called together some of our more affluent ward members and told them we needed a portable stereo so we could bring the young people the best

"I am very glad that I had the chance to take these lessons. I just wish all the kids in the Church could have this opportunity and would take advantage of it."

-Greg Hulet

"I have learned many lessons from this dance class besides how to dance, including getting to know old friends better and making new ones."

-Karen Southwick

Editor's Note:



Had any problems lately about dancing in your area? Here is how Bishop J. Richard Clarke of Boise, Idaho, solved the problem

music possible. They helped us obtain one.

Then we selected several boys in the priests quorum who had some influence and sold them individually on the idea of giving at least a three-lesson try to the program. We interviewed, either individually or in small groups, all boys and girls from age 14 to 16. We also took some time in sacrament meeting to give a detailed outline of the program to the parents and solicited their support.

The lessons were to be held from 6:30 to 8:00 p.m., just prior to our regular Saturday night dances. We indicated that upon completion of the 12-week course, we would have a special dinner dance. The group has since put on two floor show exhibitions, and because of the interest that has been created by this "pilot group," we have another class starting for 12 and 13-year-olds. We are also organizing a parents' instruction course so that parents and youth may join together occasionally. ○

"This program has given me an invaluable education in dancing, and I will be able to apply this knowledge in my older life."

—Mike Reed



Dance! Dance! Dance!
Here's how...



Janice Widdison . . . is winner of the nationwide essay contest sponsored by the French Alliance in the United States, with the prize of a month in Paris. She leaves in July for France. A freshman student at Brigham Young University, she has won many scholastic and Church honors in her home area of San Fernando, California.



Members of the highly successful (national champions!) Church College of Hawaii rugby team play ball for fun and for kicks—and the most accurate kicker of them all is Joe Yakalala. This sure-footed precision kicker from Fiji has reportedly accounted for four out of every five points scored by the CCH team during the past two years. Joe and his rugged teammates have made outstanding records against the best competition in America in games played both in Hawaii and on the mainland.



Carol Skinner . . . is a member of the Meridian Ward, Boise (Idaho) North Stake, where she is MIA organist. She has maintained a straight "A" average all through high school, and will be Meridian High's valedictorian. She is a chapter president of Future Teachers of America, an editor of the school newspaper, and active in debate, Thespians, and Service Club. Carol is the oldest of eight children and is an outstanding girl with high ideals, goals, and standards.



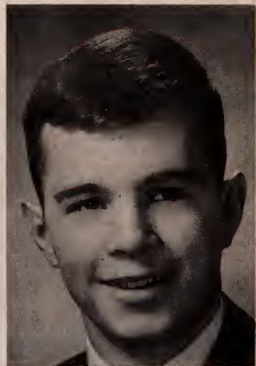
Fred Goodson . . . has won a number of honors and packed a scrapbook full of clippings already. He's been named outstanding boy by many groups and is an Eagle Scout, a priesthood officer, and holds a scholarship to Brigham Young University. Chemical engineering is his chosen field. Fred is a member of the Denver First Ward, Denver (Colorado) Stake.

Illustration by Dale Kilbourn



Janice Widdison

Getting To Know You



Fred Goodson

What makes a station STAND TALL?



Wes Bowen of KSL confers on traffic with Utah Highway Patrolman Richard J. Brown.

KSL Got Tough - - So Did The Law !

As in many states, Utah's traffic deaths were climbing.

Wes Bowen, KSL's public affairs director, moved into action. He was joined by representatives of the state's judiciary, law enforcement agencies, safety council, and medical association.

Sobriety tests, financed by KSL, were conducted at University of Utah medical school. KSL produced a 30-minute documentary, showed it to the state legislature. Bowen addressed the combined houses on

the subject. There was opposition. Bowen and KSL kept swinging.

A new bill, virtually as Bowen and KSL proposed, passed. The governor signed it. That was early in 1967. KSL then turned to informing the public of the law, one of the nation's toughest on drunk driving. KSL called for enforcement.

It just may be that the tougher drunk driving law had something to do with these figures: in 1967 Utah's highway deaths totaled 274, down 17% from 1966.



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Seattle, Washington	KIRO Stereo	KIRO 50,000 Watts	KIRO ①	WNW No. 2
Kansas City, Mo.	KMBR Stereo	KMBZ 5,000 Watts	—	WNW No. 3
Salt Lake City, Utah	KSL Stereo	KSL 50,000 Watts	KSL ①	WNW No. 4
*Boise, Idaho	KBOI Stereo	**KBOI 50,000 Watts	KBOI ①	WNW No. 5
*Idaho Falls, Idaho	KID Stereo	KID 5,000 Watts	KID ①	Studios in New York, N. Y.

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Major Genealogical Record Sources in

Prepared by the research department of the
Genealogical Society

The National Archives or Riksarkivet (Bankplassen 3, Oslo, Norway) preserves the non-current records of government departments and offices, while the various regional archives or Statsarkiver preserve documents from the regional and local branches of the state administration. No definite time limit is set for the transfer of records to these central archives. However, as far as the major sources of genealogical information are concerned, one can generally expect that documents dated before 1900 have been transferred.

Regional Archives: (1) Statsarkivet in Oslo: Kirkegaten 14-18, Oslo, Norway. Includes Ostfold, Akershus, Oslo, Buskerud, Vestfold, and Telemark counties. (2) Statsarkivet in Hamar: Strandgaten 71, Hamar, Norway. Includes Hedmark and Oppland counties. (3) Statsarkivet in Kristiansand: Vesterveien 4, Kristiansand, Norway. Includes Aust-Agder and Vest-Agder counties. (4) Statsarkivet in Bergen: Aarstadveien 32, Bergen, Norway. Includes Rogaland, Hordaland, Bergen, and Sogn og Fjordane counties. The principal records relating to Rogaland are located at the Statsarkivkontor, Peder Klows gate 27, Stavanger, Norway. (5) Statsarkivet in Trondheim: Hogskoleveien 12, Trondheim, Norway. Includes More og Romsdal, Sor-Trondelag, Nord-Trondelag, Nordland, Troms, and Finnmark counties. The principal records relating to Troms and Finnmark are kept at the Statsarkivkontor in Tromso, Petersborg gate 21-29, Tromso, Norway.

Note—Of the many printed sources available, rural histories (bygdebøker), which often devote most of their space to farm history and the genealogies of families, are a major source of information regarding farming communities and their inhabitants. Other genealogical periodicals and family histories are available in print. Some of these are at the Genealogical Society Library in Salt Lake City; complete collections are found in various libraries and archives in Norway.

The chart and table that follow contain the major genealogical record sources of Norway. The sources are listed, together with type of record, period covered, type of information given, and source availability.

Table A shows at a glance the record sources available for a research problem in a particular century.

Table B provides more detailed information about the major records available. For example, if a pedigree problem is in the 17th century, a quick indication can be obtained from Table A of the sources available for that period. Reference to Table B will then provide more complete information.

MAJOR SOURCE AVAILABILITY BY CENTURY

TYPE OF RECORD	CENTURY			
	12-16th	17th	18th	19th - 20th
1. Emigration Records				
2. Mortgage Records				
3. Lutheran Parish Registers				
4. Real Estate Books				
5. Census Records				
6. Land Commissions				
7. Land and Property Records				
8. Probate Records				
9. Court Records				
10. Tax Lists				
11. Military Records				
12. Revenue & Expense Records				
13. Deeds				

Table A

NORWAY

Illustrated by Dave Burton

Continuation of the series on new research papers

MAJOR SOURCES CHRONOLOGICALLY ARRANGED

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
1. EMIGRATION RECORDS (<i>Emigrasjon</i> <i>protokoller</i>) <i>Police Emigration Lists</i> <i>White Star Lines</i>	1867 to present 1885-1923	Names, places of residence, ages, dates of departure, destinations, names of ships Names, destinations, information varies	1867-1990 on film (GS); 1967 to present: the oldest lists, those for Oslo, Kristiansund, and Bergen, are at the Regional Archives, others at local police stations Regional Archives, Oslo
2. MORTGAGE RECORDS (<i>Pantebøker</i>)	Approx. 1700 to present	Information regarding real estate conveyances, mortgages, and other encumbrances on property, agreements, contracts, etc., which sometimes contain much genealogical data	1700-1890, on film (GS) 1700-1900: Regional Archives 1900 present: local magistrats or town council clerks (<i>sorvskriver</i> or <i>byskriver</i>)
3. LUTHERAN PARISH REGISTERS (<i>Kirkebøker</i>)	Approx. 1700 to present, some earlier, i.e., Andebu, since 1623, Brage, since 1634	<i>Births</i> : names, dates, occupations, parentage, witnesses at the christening, places of residence of parents, introductions <i>Marriages</i> : names, conditions, dates, occupations, residence; since about 1830, ages, place of birth, father's name <i>Deaths</i> : names, ages, causes of death, occupations, dates, places; since late 19th century, place of birth <i>Confirmations</i> : names, ages, residence; after 1814 dates of christening and names of parents	Earliest to approx 1880; on film (GS) Parish registers less than about 80 years old are held by the parish clergyman; older registers are in the custody of the Regional Archives In rural districts, duplicates of parish registers are often made and sent to the Regional Archives as soon as completed Registers less than 60 years old are not accessible to genealogical researchers without special permission
4. REAL ESTATE BOOKS (<i>Matrikkel</i>)	1665 to present	<i>Arrivals</i> : names, ages, occupations, former places of residence, new places of residence <i>Residence</i> : names, ages, occupations, places of residence, places of destination	Abstracts from the parish registers since 1870 are in the Central Bureau of Statistics (Statistisk Sentralbyrå) in Oslo Abstracts from 1866-1869 are in the National Archives
5. CENSUS RECORDS (<i>Maantall</i> or <i>Følgetelling</i>)	1664-1666	<i>Tax and population lists, rural districts only</i> : farm names, names and ages of owners, names and ages of all males over 12 (sons and servants); names and ages of cottagers; names and ages of "strandsidere"	National and Regional Archives; some in print dating from 1838; from about 1950, local magistrats or town council clerks
	1701	<i>Lists only males in rural districts</i> : farm names, names and ages of owners, names and ages of sons and servants	On film (GS); National and Regional Archives
	1769	<i>Sjelerregister</i> , first census to list complete families but was not taken for all areas of the country	Regional Archives
	1801	Farm names; names, ages, occupations, and marital status of each member of the household	On film (GS); National and Regional Archives



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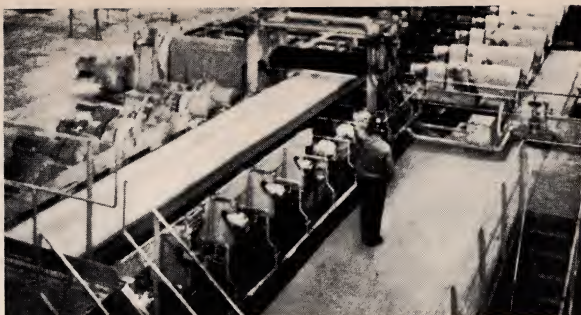
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NORWAY, continued

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
CENSUS RECORDS <i>(Mannall of Folkestiller)</i>	1815-1855	From 1815 a census was taken every 10 years, but not complete for all of the country	National Archives
	1865	Farm names; names, ages, places of birth, occupations, religion, and marital status of every member of household; in cities, names of the streets and house numbers	On film (GS); National Archives
	1875	Farm names, names, years and places of birth, occupations, religion, and marital status of every member of household; in cities, names of streets and house numbers	On film (GS); Regional Archives
	1890	Farm names, names, years and places of birth, occupations, religion, marital status, and citizenship of every member of household; whether insane, blind, deaf and dumb; in cities, names of streets and house number	National Archives
	1900	Farm names, names, sex, years and places of birth, occupations, religion, marital status, and citizenship of every member of household; whether insane, blind, deaf and dumb; in cities, names of streets and numbers	On film (GS); Regional Archives
	1910, 1920, 1930, 1940, 1950, 1960	Similar to previous censuses with more detailed statistics	National and Regional Archives, Central Bureau of Statistics; available by special permission only
6. LAND COMMIS- SIONS <i>(Landkommissionen)</i>	1661-1665 1680-1691	Ledgers, land rentals, tithes, and various other taxes, mostly listing names and monetary amounts	On film (GS); National Archives
7. LAND AND PROPERTY RECORDS <i>(Jordebøker)</i>	1660-1676	Index to land rentals and records, containing names, dates, acreage	On film (GS); National Archives, some in print
8. PROBATE RECORDS <i>(Skifteprotokoller)</i>	Approx 1660 to present	Names of the deceased, heirs, guardians, ages, names, places of residence, registration, valuation, and division of real estate and property	1660 to approx 1850: on film (GS) 1660 to present: Regional Archives, local magistrates or town council clerks
9. COURT RECORDS <i>(Justisprotokoller)</i>	1650 to present	Civil and criminal action including "odelsaker" (referring to allodial property rights), containing names, dates, places, relationships, personal, legal, and moral circumstances; sometimes information about entire families through several generations	1650-1700: on film (GS) 1650 to present: National and Regional Archives, local magistrates and town council clerks
10. TAX LISTS <i>(Skattelister)</i>	Earliest from 1645, generally 1710 following	Surtax for cities, rural districts, and ecclesiastical districts, containing names and amounts of tax; more detailed information about some individuals	On film (GS); National and Regional Archives
	1712, 1718, 1814	Summary tax assessments, containing names and amounts of tax	On film (GS); National and Regional Archives
	1712-1720	City tax assessments, containing names and amounts of tax	On film (GS); National and Regional Archives
	1723-1778	Names and amounts of tax	On film (GS); National and Regional Archives
11. MILITARY RECORDS <i>(Militærprotokoller)</i>	1643 to present	Name, age, residence, sometimes place of birth	1643-1900: on film (GS); Regional and National Archives 1900 present: division headquarters concerned
12. REVENUE & EXPENSE RECORDS <i>(Lensregnskaber)</i>	1602-1670	Tax lists, real estate registers, and other material containing names of the owners and cultivators of farms	On film (GS); National Archives
13. DEEDS <i>(Diplomatium Norvegicum)</i>	12th C to 17th C	Old documents concerning Norwegian history, language, and customs during the Middle Ages; deeds and other legal documents	In print (GS); all main libraries in Norway

NOTE—

Of the many printed sources available, the rural histories (bygdabøker) which often devote most of their space to farm history and the genealogies of families, are a major source of information regarding farming communities and their inhabitants. Other genealogical periodicals and family histories are available in print. Some of these are at the Genealogical Society Library, complete collections are found in various libraries and archives in Norway.



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The continuous casting process is a close companion of basic oxygen steelmaking, and three basic oxygen furnaces have replaced 17 open hearth furnaces in the Gary mill. They feed the steel to the continuous casting unit, which provides

slabs for a hot strip mill that can produce hot-rolled sheets in coils as wide as 76 inches and weighing 75,000 pounds.

Near Houston, United States Steel's new Texas Works is taking shape for serving the vast and growing markets in the Southwest. The nation's most powerful electron microscope has been installed in the Pittsburgh area, and a new cold reduction mill and related facilities are also being constructed there. Two modern bar mills are going up in Ohio, and a continuous billet casting machine is scheduled for completion in Southern California in 1968. On stream is a new line for pre-painted steel sheets in Birmingham. In the Chicago-Gary area is a new mill for producing light, flexible steel foil, and a new six-stand cold reduction mill that can roll in an hour enough steel to make more than a million standard-size cans. A new basic oxygen process shop is under construction in South Chicago, where a giant blast fur-

nace — as tall as a 20-story office building — will also rise against the sky. Another project presently in construction stage in the Chicago-Gary area is a new high speed galvanizing line. Similar lines will soon be in operation on the East Coast and in Alabama.

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It's worth noting, too, that we are continuing to equip every new steel-making facility at United States Steel with the latest available anti-pollution devices for air and water. We aim to produce the world's best steels and products of steel. At the same time, we also want to keep the air and water clean for our neighbors and ourselves.



Speech and the Gospel

By Elder Marion G. Romney
of the Council of the Twelve



Speech, according to Webster's dictionary, is "the faculty of uttering articulate sounds or words to express thoughts." The objective of speech training from the Church point of view is to qualify speakers to motivate their listeners to live the gospel. For this purpose, speech has been used from the very beginning.

When Adam and Eve, following their expulsion from the Garden of Eden, called upon the name of the Lord, he spoke to them and "gave unto them commandments. . . . And Adam was obedient unto the commandments. . . .

"And after many days an angel of the Lord appeared unto Adam, . . .

" . . . saying: This thing [the

*From a talk given in the speech department, MIA June Conference, 1967.

“Speech that motivates people
to live the gospel
must do three things...”

sacrifice Adam was offering] is a similitude of the sacrifice of the Only Begotten of the Father. . . .”

Then the Holy Ghost “fell upon Adam,” and by his own voice God taught Adam the gospel and “Adam blessed God, . . . saying: . . . because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

“And Eve, his wife, heard all these things and was glad. . . .

“And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters.” (See Moses 5:4-12.)

While the Old Testament prophet Samuel was a small child, he was instructed by the audible voice of the Lord concerning the impending judgment to fall upon the house of Eli.

Mormon, for whom the Book of Mormon was named, tells of a short speech, directed to him when he was about ten years old, that set the pattern for the whole of his life. This is his report of the speech:

“. . . about the time that Ammaron hid up the records unto the Lord, he came unto me, . . . and . . . said unto me: I perceive that thou art a sober child, and art quick to observe.” Notice how adroitly Ammaron engaged Mormon’s interest!

“Therefore, when ye are about twenty and four years old I would that ye should remember the things that ye have observed concerning

this people; and when ye are of that age go to the land Antum, unto a hill which shall be called Shim; and there have I deposited unto the Lord all the sacred engravings concerning this people.

“And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi all the things that ye have observed concerning this people.

“And I, Mormon, . . . remembered the things which Ammaron commanded me.” (Morm. 1:2-5.)

Perhaps speech was never more effectively used in teaching youth than when it was used by the Father and the Son in the Sacred Grove in the spring of 1820, when they spoke to a 14-year-old boy. This is his record:

“. . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*

“My object in going to inquire of the Lord was to know which of all the sects was right; that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

“I was answered that I must join none of them, for they were all

wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: ‘they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.’

“He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. . . .” (Joseph Smith 2:17-20.)

Joseph never forgot this speech, nor did he ever fail to follow the directions these two divine Beings gave him on this occasion.

Speech, as used in each of the foregoing illustrations, accomplished three things:

1. It challenged and held the attention of the hearers.
2. It conveyed a message.
3. It inspired the hearer to works of righteousness.

Every speech that motivates people to live the gospel more fully must accomplish these three things.

In the art of teaching and training, Jesus was, as in all other things, the Master. “Whether he was teaching the multitudes, or groups, or individuals, . . . [he] knew how to interest his listeners in a pre-eminent degree.” (Charles Francis McKay, *The Art of Jesus as a Teacher*, p. 48.)

One of his chief vehicles “in winning and holding the attention” of his listeners was the parable, through which with exquisite skill

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he pointed out the "analogies which exist between things natural and things spiritual." (*Ibid.*) You will remember, of course, that he always selected the natural things with which his hearers were familiar.

Sometimes he drew attention with a striking declaration: "The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." (Matt. 23:2-3.)

Often he confronted his hearers with a challenging question: "How can Satan cast out Satan?" (Mark 3:23.) "What think ye of Christ? Whose son is he?" (Matt. 22:42.) "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36.)

Frequently he directed his remarks to a specific person: "Simon, I have somewhat to say unto thee." (Luke 7:40.) "Thomas, because thou hast seen me, thou hast believed. . . ." (John 20:29.)

Every time Jesus spoke, he challenged the attention of those to whom he spoke, although it may not always have been in the same way. The thing that sustained the continuing attention of his listeners, however, was the message he gave them. He never spoke without giving a challenging, stimulating message. Every speaker must do this if he is to be at all effective.

Youth must be schooled in the

"The only sure way
is to speak
by the Spirit."

technique of speaking. In learning to speak in Church situations, their aim must be to motivate the listener to learn and live the gospel. To do this effectively, those who train them must themselves have a thorough knowledge of the gospel, which can be acquired only through study and contemplation. On this point Elder John A. Widtsoe wrote:

"To understand religious truth, it must be studied. The gospel of Jesus Christ comprehends all other knowledge. It is the philosophy that explains the whole of man's relationship to the universe. It invites the deepest study and the severest scrutiny. In religion as in science the more a subject is studied, the more perfect is our knowledge of it. . . .

"In the progress towards truth every traveler must walk upon his own feet. Study of the principles of truth is therefore required of all." (John A. Widtsoe, *In Search of Truth*, pp. 116-17.)

"There is no excellence without labor. I had studied the gospel as carefully as any science. The literature of the Church I had acquired and read. During my spare time, day by day, I had increased my gospel learning. . . . The claims of Joseph Smith the Prophet had been examined and weighed. No scientific claim had received a more thorough analysis." (John A. Widtsoe, *In a Sunlit Land*, p. 158.)

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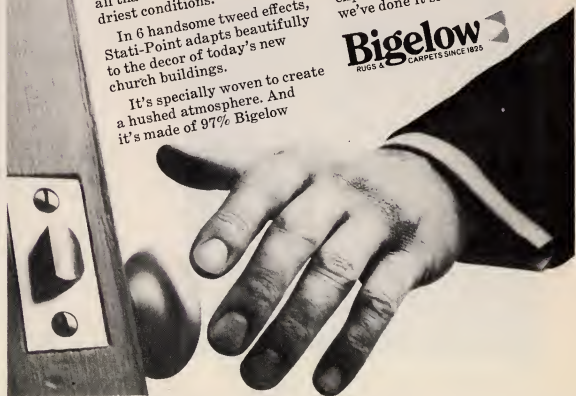
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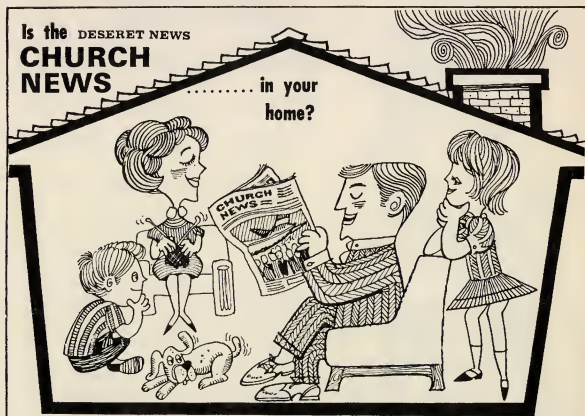
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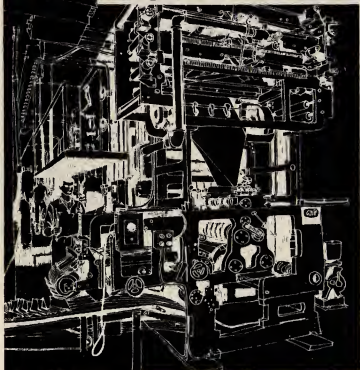
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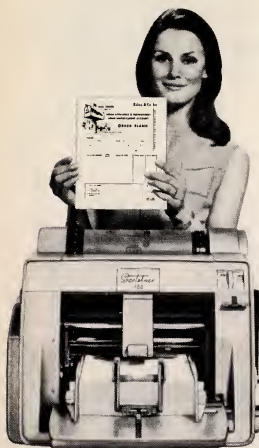
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of things familiar
to his hearers."

source as do the messages of their elders.

To them the Lord said on one occasion: "... the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel." (D&C 42:12.)

On another occasion he said:

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you." (D&C 88:77-80.)

These instructions allow adequate scope for subject matter. Whatever the subject, our challenge is to

train our youth how, in their speaking, to relate their messages to the saving principles and ordinances of the gospel.

Our facility to accomplish this will improve as we develop our ability to inspire them to works of righteousness.

The sure and only way to do this is to speak by the Spirit. How we are to get the Spirit was made perfectly plain by the Lord when to the priesthood, whom he had instructed to "teach the principles of [the] gospel, which are in the Bible and the Book of Mormon," he added:

"And [you] shall observe the covenants and the church articles to do them, and these shall be [your] teachings, as [you] shall be directed by the Spirit.

"And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (D&C 42:12-15.)

"No man," said President Heber J. Grant, "can teach the gospel of Jesus Christ under the inspiration of the living God and with power from on high unless he is living it." (*Gospel Standards*, p. 72.)

And so, my beloved co-workers, go forward. By precept and example teach and train the youth of Israel to speak by the power of the Spirit.

You can assure them that the Lord has made it clear that there is a lot of speaking yet to be done in winning and keeping souls for Jesus the Christ and for his Church. ○



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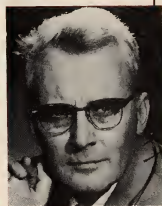
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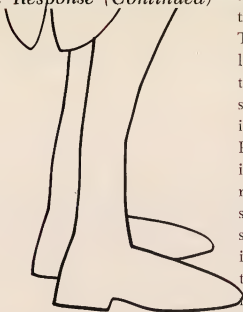


A New Look at the Pearl of Great Price

By Dr. Hugh Nibley



Part I. Challenge and Response (Continued)



he third spurious proposition is Bishop Spaulding's announcement that "the original text with the Prophet's translation are [sic] available for our investigation."¹⁴¹ This statement, as Professor Pack noted, "is a very misleading one. In the first place, we do not have the original text, at most only three small fragments of it. . . . In the second place these fragments cannot be considered as forming part of the text of the Book of Abraham."¹⁴² But Dr. Pack has overlooked the most important point of all, which is that the "three small fragments" themselves are by no means the *original* text. And that is an all-important point, since if our experts are to pass judgment on Smith's understanding of any document, they must absolutely see what it is that he is interpreting or translating. As we shall see, the experts accused Joseph Smith and the Mormons of making significant alterations in their reproductions of the Facsimiles, and even of out-and-out invention of some of the figures: without the originals we cannot test these very grave charges. Professor E. J. Banks, discoursing at the University of Utah, pontifically declared that "the Mormon elders made a fatal mistake" when they talked about papyri, because "the inscriptions are not upon papyrus, but upon small clay objects . . .," which news went abroad to the

Spalding leads them in a chorus of denunciation of the Prophet sung in perfect unison, but when the parties undertake to sing solo without his direction, strange things begin to happen.

world in the pages of the eminent *Literary Digest*.¹⁴³ Again, only if we have the originals can we give a definitive reply to such wild accusations. In 1842 an article in the *New York Herald* actually declared that the papyri did not come from Egypt at all, but were "discovered, we presume by Joseph Smith's grandfather."¹⁴⁴ Only the original documents could prove to the world that they were not forgeries.

When we come to discuss the Facsimiles one by one, we shall have occasion to note what drastic alterations they have suffered through the years at the hands of their various copyists. Here let us briefly indicate by way of illustration the sort of indignities that these much-reproduced documents have had to put up with. To cite a recent example, the 1965 printing of George Reynolds' and J. M. Sjodahl's valuable *Commentary on the Pearl of Great Price* is adorned by a dust jacket depicting in greatly magnified form the impressive figure of a lion-headed deity seated on a throne in a boat—obviously Figure 3 in Facsimile 2. But in earlier engravings of the facsimile, as well as in other hypocephali resembling it, the figure has not a lion's head, which makes no sense, but the head of an ibis, which makes very good sense. Again, the crocodile that lurks at the bottom of Facsimile 1 was actually turned into a cat in the official English reproduction of 1842! In earlier reproductions Figure 2 in Facsimile 2 is seen holding a long staff, surmounted by the well-known jackal standard, but in later editions of the Pearl of Great Price, including the one in use today, the staff has disappeared with the result that many Latter-day Saints insist on seeing in the jackal (turned upside down!) the figure of a bird. It is as if the Mormons had felt that these drawings, since they are mere symbols anyway, may be copied pretty much as one pleases.

But when Bishop Spalding sent by far the worst copies of all to his eight judges with the announcement that they were in a position to criticize "the original text," he was way out of bounds. As recently as 1963 an eminent Egyptologist mistook the *wj*-eye of Figure 7 in Facsimile 2 for a *far*—an egregious blunder justifiable solely on the grounds of bad copying. Until scholars have access to the original documents, their conclusions based on the old engravings can only be regarded as tentative.

(4) Another mistaken premise, and one by which almost everybody is taken in, is, in the words of the *New York Times*, that "the sacred Mormon text was susceptible of accurate and complete analysis," and had actually received the "thoughtful consideration of the world's foremost Orien-

We Should Explain

• The first draft of this series of articles was written some years before the Church came into possession of the recently acquired papyri, and had already been slated to appear in the Era when big news broke. They were never meant as an examination of the new evidence, though they do provide a necessary approach to it. Since the new problems could not be dealt with instantly, and the preliminary material was already at hand, it was decided to release the historical background material while working on the other.

Many people have asked impatiently why the Church has not put the papyri into the hands of the learned. The answer is simple: it is because they have already been in the hands of recognized scholars for many years, although no Latter-day Saint was even aware of their existence until about two years ago. At no time have the manuscripts not been just as available to Egyptologists as they are now to members of the Church. Since the Church obtained them, they have been made available to everyone. It is not the Mormons who have kept the documents out of the hands of the scholars but the other way around. If it had not been for Professor Aziz S. Atiya, we should still know nothing about the papyri; he is in a very real sense their discoverer.

With the sudden appearance of the long-lost papyri and the great surge of popular interest in the Pearl of Great Price and in things Egyptian, it was necessary, before everything else, to take precautions against certain basic misunderstandings. First of all, a preliminary notice was in order—just enough to make it clear that we were quite aware that some of the fragments were obviously from the Book of the Dead and that Joseph Smith had engaged in extensive speculation about some of the writings which, in the present state of our knowledge, no one is obligated to accept as scripture. Along with this we took the calculated risk of offending both defenders and critics of the Book of Abraham in order to forestall premature speculations and hasty conclusions.

The critics of the Pearl of Great Price, like those of the Book of Mormon, have always had a weakness for instant solutions. As soon as anyone starts putting a long equation on the blackboard or begins to demonstrate the steps in the solution of an involved problem, these students cry out, "Never mind all that—you are only stalling; give us the



Many proofs of the experts' conclusions were promised—

but none ever came.

answer!" They would prefer to have the teacher say, "Students, I am a mathematician, and the answer is zero because I say so. Class dismissed." This has been the ingratiating method of the Pearl of Great Price critics from the beginning. But it is not enough to tell people what we think the answer is to this particular problem; we want them to see why we believe our answer is right, and to understand how it has been derived. We have been taken to task for quoting in reply to the Egyptologists of 1912 the observations of Mormons who were not Egyptologists. We quoted them because what they said was to the point, and the Egyptologists never answered them. One does not have to be a meteorologist to report that the sky is clear or that it is snowing.

As an example of how complicated the issues can become, we call attention to the March 1968 issue of a privately but widely circulated news sheet, "The Salt Lake City Messenger," announcing in characteristically sensational headlines "The Fall of the Book of Abraham." At last!

The publishers of the news sheet were kind enough to provide the reader with a demonstration of their Egyptology at work, in the form of a transcription and translation by a Mr. Hewards of a section of one of the LDS papyri. The picture of a swallow on the fragment makes it possible for even the rankest amateur like this writer to spot at once the corresponding passage in Budge's much-published translation as Chapter 86 of the Book of the Dead. The student who takes the pains to compare Budge's translation of Ani, Mr. Hewards' purported translation of the LDS fragment, and the LDS fragment itself will soon discover that Mr. H. is not translating the LDS fragment at all, but simply paraphrasing Budge. The papyrus of Ani and the LDS fragment are much alike, but they are far from identical, and whenever the two differ it is the text of Budge that Mr. H. translates, in the language of Budge, and NOT the LDS manuscript, which he claims to be reading. Space will not allow here the presentation of the many passages in the translation in which this is glaringly apparent.

This is another example of a principle that has been only too fully illustrated in Pearl of Great Price criticism, namely, that it is easy to fool the public on matters of which the public knows nothing. No one is more eager than this writer to get out of the critical Slough of Despond and start discussing the wonderful discoveries that are now casting a strange new light on the Book of Abraham. But before we can do that, we must deal with a lot of preliminary questions that others have raised.—H.N.

talists."¹⁴⁵ How much thoughtful consideration they gave is apparent in the exceeding brevity of their letters, in which they still had time to drop such revealing tags as, "It is difficult to deal seriously with Joseph Smith's impudent fraud . . ." (Sayce); ". . . notes to his facsimiles cannot be taken seriously by any scholar . . ." (Mercer); "The 'Book of Abraham,' it is hardly necessary to say, is a pure fabrication . . ." (Mace); "His interpretations are of course all rubbish!" (H. Woodward, 1903); ". . . the professed explanations are too absurd to be noticed . . ." (Petrie); ". . . rather comical . . . amusing ignorance . . ." (Peters).

If such individuals could not take the thing seriously, they should have turned the assignment over to others who would be willing to do so if only for the sake of argument. When the Mormons objected to the offhanded and contemptuous treatment this very important subject was getting, Dr. Mercer replied by admitting that "ill-temper was shown," that "animus [was] evident," and that "several of the scholars were disgusted with what they sincerely believed to be an imposition. . . ."¹⁴⁶ He also admitted that "the reply of each scholar was brief, very little time being devoted to a study of the Prophet's work in general." He could, however, readily explain both their haste and their superficiality: as to the first, "it required only a glance to find out that the interpretation and the translation were absolutely wrong in every detail." As to the second, "the scholars felt that linguistically . . . the subject was not worth much of their valuable time. Hence their brief replies."¹⁴⁷ However, the Mormons could rest assured that they had received the full treatment, since the final estimate, presented by Mercer himself, was given "as sincerely and as scientifically as possible."¹⁴⁸

How strange then, that Bishop Spalding, joining his voice with Mercer's in the final benediction, defends himself by declaring that his "pamphlet makes no pretention of being a scientific treatise."¹⁴⁹ Widtsoe the scientist was properly amazed. Here, surely, is a strange turn of things after all that talk of "thoughtful consideration" and "accurate and complete analysis." "I was amazed, therefore, to read in your letter, your vigorous refusal to become classed as scientific, and your denial of any intent to conduct such an inquiry." This opens the panel of judges to the charge of "careless superficiality. Your work has only begun. You must either admit defeat or you must carry on to the end."¹⁵⁰ Again the impulsive Mercer admitted that there was more to be done, but met the challenge only with clumsy evasion in the declaration "that many proofs of the

correctness of his conclusions could be furnished if desired."¹⁵¹ But when the Mormons were most outspoken in their desire, none of the many proofs were forthcoming.

The Spalding party cannot have it both ways. They cannot claim a calm, thorough, scientific investigation while admitting ill-temper, haste, and indifference. We are not interested in the reasons, however valid, for denying "accurate and complete analysis" to the Facsimiles; we are only interested in the fact that it was denied. Granted that the experts had the best reasons in the world for not bothering to give thoughtful consideration to the documents, by discussing those reasons Mercer has effectively refuted Bishop Spalding's claim that thoughtful consideration *was* given. Also, we are not interested in *why* the authorities could not read the hieroglyphs; their excuses are perfectly legitimate, and what they amount to is an admission that the problem is too hard for them—they have flunked the test. Very well, we may dismiss them without prejudice; they cannot be held responsible if they are given a text to read that is, for whatever reason, beyond their capacity. But in leaving the room, let them not boast of their triumphs, and gloat over what they consider the manifest incapacity of others. After Mercer's long reply, the experts absolutely refused to discuss the matter any further; even Professor Breasted, "who seems very much interested in the matter," according to Mercer, "... thinks that there is nothing further to add. ... thinks it almost useless to reply."¹⁵² "Almost" is not good enough with so much at stake; Dr. Widtsoe could make allowances for the scholars, "busy men who are anxious to get back to their work," but hardly for Bishop Spalding, who had started and engineered the whole thing: "It was your investigation, not theirs."¹⁵³ Just when the Mormons "hoped for an exhaustive discussion" after the very brief preliminaries, Spalding banged the door, deftly evading all the real questions, as Sjodahl observed, while "at the same time the pamphlet is being circulated, and the impression goes out with it that it is unanswered and unanswerable. ... This, we say, is the impression which the Bishop permits to go forth, by ignoring the other side of the argument."¹⁵⁴

(5) Another basic proposition of Dr. Spaulding, and one that is vital to his case, is that among the experts there is practically complete agreement as to the real meaning of the hieroglyphics.¹⁵⁵ Aside from the fact that none of the hieroglyphics had been read is the not minor consideration that the experts agreed on one point only—and they were agreed on that before they ever heard from Bishop Spalding.

They "join without a dissenting paragraph in the condemnation" of Smith.¹⁵⁶ That is easy enough to explain without even any reference to religion: Joseph Smith as a rank outsider was bound to call forth "sundry expressions of contempt at the efforts of a non-professional translator,"¹⁵⁷ for, as R. C. Webb observes, it is only natural "that a person trained in any given line should view with impatience the efforts of one not so trained."¹⁵⁸ This is particularly so in the case of Egyptologists, for reasons already noted; also, they are incurable individualists, and even more impatient of each other's ignorance than most professionals—the one thing that could make them close ranks and agree was the intrusion of an outsider.¹⁵⁹ "They agree, to be sure, in denouncing Smith's captions," wrote Webb, "but this is not surprising—denouncing Smith is a sort of habit—but they disagree on all other points."¹⁶⁰

Presidents Francis M. Lyman and Joseph J. Cannon in the British Mission had commented on this interesting phenomenon some years before, when some English Egyptologists had given their opinion of the interpretation of the Facsimiles: "We were very much struck by their unity in declaring the Prophet's interpretations bosh, rubbish, and the extremely wide differences between their own interpretations."¹⁶¹ It was the same in 1903 as in 1912: perfect unanimity in denouncing Joseph Smith, and disagreement in everything else. Here we see the wisdom of having no collusion among the experts—Spalding leads them in a chorus of denunciation of the Prophet sung in perfect unison, but when the parties undertake to sing solo without his direction, strange things begin to happen.

Professor George Barton innocently gave the game away when he wrote: "In reality these disagreements are simply marks that the scholars wrote without collusion."¹⁶² Precisely; on particular points on which they comment without collusion and without reference to Joseph Smith, they fail signally to agree; but when they mention Joseph Smith, it is in a context of prior understanding in which they have seen eye to eye all their lives.

The Mormon amateurs had a field day listing the points of disagreement that emerged every time the authorities ventured to give scholarly opinions of their own—apart from their one common article of faith about Joseph Smith. In reply, the Spalding party was forced to fall back on the most desperate and bankrupt authoritarianism, insisting that while to the amateur the differences might appear glaring enough, "the expert sees no discrepancy,"—"an argument [writes Webb] unworthy of him [Mercer] or of

"On not a single point do all the authorities agree, and no two of

any other person professing to be a careful scholar."¹⁶³ We need not list all the points of disagreement here;¹⁶⁴ it will be enough to give a sampling of opinions regarding Facsimile 1:

Deveria (whose authority is later accepted by Spalding): "... the soul of Osiris in the form of a hawk . . . Osiris reviving on the funeral couch. The god Anubis bringing about the resurrection of Osiris."

Petrie: "... the well known scene of Anubis preparing the body of a dead man. Figure 1 is the hawk Horus. Figure 2 is the dead person. Figure 3 is Anubis."

Breasted: "Number 1 depicts a figure reclining on a couch, with a priest officiating. . . . The reclining figure . . . represents Osiris rising from the dead. Over his head is a bird, in which form Isis is represented."

Peters: "Apparently the plate . . . represents an embalmer preparing a body for burial. At the head the soul (Kos) is flying away in the form of a bird. . . . In the waters below the earth I see a crocodile waiting to seize and devour the dead if he be not properly protected by ritual embalming."

Meyer: "... the body of the dead lying on a Ba' (bier) . . . the soul in the shape of a bird flying above it, and a priest approaching it."

Lythgoe: "... merely the usual scene of the mummy upon its bier. The idolatrous priest . . . was [Dr. Lythgoe explained] merely the familiar figure of the god Anubis, 'protector of mummies' . . . leaning over it in a position as if to keep it from harm."

Professors Sayce, Mace, and Mercer have nothing whatever to say about Facsimile 1, which made the Mormons wonder, since precisely these three were the most outspoken of all in denouncing Joseph Smith, thus seeming to confirm the rule that the less real knowledge one has, the more one must rely on bluster and invective.

This leaves us with six brief statements (one by the outsider *Deveria*) pointing out only the salient and obvious features of a thoroughly familiar scene. On not a single point do all the authorities agree, and no two of them agree on all points. What to some is just a dead man is to others Osiris himself; what to some is an ordinary priest or embalmer about to cut open a cadaver is to others Anubis himself, leaning over the body to protect it; what to some is a body being laid away is to others a man rising from the dead; what to some is a man's soul flying away is to another the Horus hawk approaching and to yet others the lady Isis.

It was entirely fitting and proper for the Mormons to make the most of these discrepancies, for they are by no means minor ones. The scholars go out of their way to hammer home the point that the things which Joseph Smith had misinterpreted were painfully obvious to any scholar. The learned jury had been allowed to make the problem as easy as possible for themselves—and us—and had chosen to interpret only the easiest, most familiar, and most important figures in the drawings, telling us that if Joseph Smith had known the first thing about Egyptian he could not possibly have missed the meaning of everything as he did. They felt as the critics of 1845 felt, that "the whole thing is too gross to bear patiently, too painful to laugh at," in view of the "familiar and now understood ideographic character of Egyptian. . . ." That is why Mercer could write: "It is complained that the scholars did not interpret all the figures of these facsimiles. . . . They probably felt as I did, that their time was too valuable to spend on such scientific work as that of Joseph Smith's guesses [which] . . . cannot be taken seriously by any scholar."¹⁶⁵

What we have here, the experts assure us, is "a well known scene" (*Petrie*), "merely the usual scene" (*Lythgoe*), "a very familiar papyrus . . . (the) true meaning is quite obvious and constant . . ." (*Mercer*), "... available in untold thousands" of copies (*Breasted*). Since all our authorities have seen untold thousands of reproductions of this very scene, one might suppose that they had long since come to perfect agreement as to just what it represents. Even the layman, we learn, is without excuse in such a simple matter, for "five minutes study in an Egyptian gallery of any museum should be enough to convince any educated man of the clumsiness of the imposture,"¹⁶⁶ while "by comparing his notes with any elementary book of Egyptian language and religion" Smith's folly "becomes unquestionably evident."¹⁶⁷ The whole thing is just too easy for words, and that is why we may be permitted to raise an eyebrow when the authorities start giving their various opinions, or hesitating to give them. "The things that puzzled the inspired Mormon translator," the *Times* article reports, "were no puzzle at all to Dr. Lythgoe."¹⁶⁸ Three cheers for Dr. Lythgoe. Only why do his explanations sound so radically different from that which was propounded by his learned colleagues? (*To be continued*)

FOOTNOTES

¹⁶³E. S. Spalding, *Joseph Smith as Translator*, p. 18.

¹⁶⁴E. J. Pack, in *Era*, Vol. 16, p. 835.

¹⁶⁵E. J. Banks, in *The Literary Digest*, July 10, 1915, p. 66.

¹⁶⁶R. G. Bennett, in the *New York Herald*, April 3, 1842, p. 2.

them agree on all points."

- ¹⁴⁶New York Times, Magazine Section, Dec. 29, 1912, p. 12.
¹⁴⁷S. A. B. Mercer, in *Utah Survey*, Vol. 1, pp. 9, 12.
¹⁴⁸*Ibid.*, p. 8.
¹⁴⁹*Ibid.*, p. 4.
¹⁵⁰F. S. Spalding, in *Era*, Vol. 16, p. 611.
¹⁵¹John A. Widtsoe, in *Era*, Vol. 16, p. 616.
¹⁵²S. A. B. Mercer, in *Utah Survey*, Vol. 1, p. 11.
¹⁵³S. A. B. Mercer, in *Era*, Vol. 16, p. 611.
¹⁵⁴John A. Widtsoe, in *Era*, Vol. 16, p. 458.
¹⁵⁵J. M. Sjodahl, in *Era*, Vol. 16, pp. 1100-01.
¹⁵⁶Bishop Spalding labors this point in *Era*, Vol. 16, pp. 615-16.
¹⁵⁷"Their comments do not vary in any consequential particular," *New York Times*, Magazine Section, Dec. 29, 1912, p. 5.
¹⁵⁸*Ibid.*, p. 4.
¹⁵⁹R. C. Webb, in *Era*, Vol. 16, p. 453. As an outsider Joseph Smith could only prejudice the experts by not using their terminology, even when giving the same interpretation as theirs; *ibid.*, p. 1079.
¹⁶⁰*Ibid.*, p. 1077.

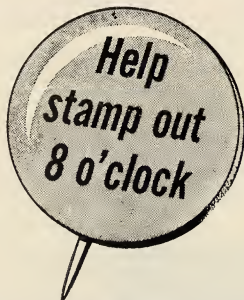
- ¹⁶¹In 1947 an attempt was made to organize an international society of Egyptologists, such a society as exists in almost all professions; the attempt was a complete failure. For an example of Egyptologists speaking of each other in much the same terms in which Spalding's jury spoke of Joseph Smith, see A. Wiedemann, in *Revue de l'Égypte*, Vol. 8 (1886), p. 143; A. Piehl, *ibid.*, pp. 74-83, and Vol. 8 (1887), pp. 101ff; also Wiedemann, *ibid.*, p. 196, and E. Chassinat, Vol. 20 (1889), pp. 1-31.
¹⁶²R. C. Webb, in *Era*, Vol. 17 (1914), p. 321.
¹⁶³Report of Junius F. Wells, in *Era*, Vol. 16, pp. 341ff.
¹⁶⁴G. Barton, in *Era*, Vol. 16, p. 614.
¹⁶⁵R. C. Webb, in *Era*, Vol. 16, p. 1080.
¹⁶⁶There are lists by B. H. Roberts, in *Era*, Vol. 16, pp. 320f. and Vol. 17, pp. 317-20.
¹⁶⁷S. A. B. Mercer, in *Era*, Vol. 16, p. 613.
¹⁶⁸New York Times, Magazine Section, Dec. 29, 1912, p. 4.
¹⁶⁹S. A. B. Mercer, in Spalding, *Joseph Smith at Translator*, p. 29.
¹⁷⁰New York Times, loc. cit.

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F

rom widely separated areas of the Church this comment has come: "I'm glad the General Authorities are planning temples at Provo and Ogden, Utah. That will give us several years, while they are being built and dedicated, before the end of the world."

Yes, difficult times are ahead for the inhabitants of the earth, culminating at an unspecified time in the loosing of the elements and the destruction of great cities and lands as the very earth convulses with the second coming of Jesus the Christ. But for the faithful it will not be the end.

They shall live in the millennium when the Christ shall personally reign. They shall mingle and exchange views with resurrected beings. What a glorious opportunity shall be theirs—with Satan and all his powers bound—to marry, to rear their children, and to do the work of the Lord in the temples and elsewhere.

Elder (later President of the Church) Wilford Woodruff said in the Salt Lake Tabernacle September 16, 1877:

"When the Savior comes, a thousand years will be devoted to this work of redemption; and Temples will appear all over this land of Joseph,—North and South America—and also in Europe

and elsewhere; and all the descendants of Shem, Ham, and Japheth who received not the Gospel in the flesh, must be officiated for in the Temples of God, before the Savior can present the kingdom to the Father, saying, 'It is finished.'" (Journal of Discourses, Vol. 19, p. 230.)

President Brigham Young said that temples are built "as fast as the work requires, for the express purpose of redeeming our dead." (JD, Vol. 2, p. 138.) He also promised the building of hundreds and thousands of temples. (See JD, Vol. 10, p. 254, and Vol. 3, p. 372.)

Speaking at general conference on April 5, 1918, Charles W. Penrose, second counselor in the First Presidency, said, "... but when the glorious millennial day shall be fully ushered in, temples will be built at various points on this great land of Zion [America] which extends from the north of the continent to the south thereof, and the work for the dead will continue, and the saviors on Mount Zion will be multiplied in our posterity. . . ." (Conference Report, April 1918, p. 16.)

President of the Church Joseph F. Smith said that temples were "to dot Europe." (Der Stern, 1906, p. 332.) President David O. McKay has stated that the Swiss Temple is only the first of several temples to be built in Europe. (Deseret News, April 3, 1953, pp. A1, A9.)

The millennium is to dawn with the coming of the Savior. The actual time of the second coming is the best-kept secret of the universe. Not even the angels of heaven know. But prophetic signs have been recorded in the scriptures, and good men and women have studied and pondered.

The present-day work for members of the Church has been well defined: Live the covenants taken at baptism and elsewhere and renewed with the weekly partaking of the sacrament; labor faithfully in the wards and stakes, missions and branches; rear families in righteousness; become "saviors on Mount Zion" by activity both in genealogical research and in temple attendance; do not fret unnecessarily concerning the future. In the words of Alma, this life is "a time to prepare to meet God." (AL. 12:24.) And another Book of Mormon prophet said: "And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.) ○

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*Norman
Melville*



Today's Family

By Florence B. Pinnoch

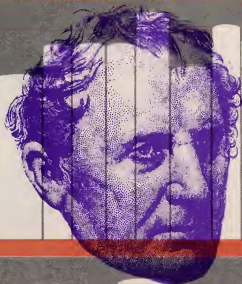
*Empty
Bookends*



Rwaldo Emerson



J. Fenimore Cooper



A flour sifter
without
flour, a

pen with no ink, a fireplace minus logs, and a pair of empty bookends—all are useless. Nothing appears more forlorn than two bookends standing side by side with nary a book in sight, unless it is bookshelves filled with trinkets.

Have you ever walked into a house and without knowing the owners wished that they were your friends just by seeing the overflow of well-chosen books in each room? A house becomes a home by use, and a part of its utility is the role played by books. A kitchen stove helps feed a man's physical hunger, and a wall full of books serves his mental needs.

A small boy said, "I'd like to have a million books someday. The first thing my daddy ever gave me was a book. As soon as I was

born he bought a book and showed it to my mother and said, "This is for our son." What a heritage to give a son! It will take him anywhere his heart and mind desire.

Parents should take their children by the hand and lead them to sources of knowledge. Have you found the time to introduce each one of your children to the public library? If this has been done with anticipation and enthusiasm, a habit will be formed of lingering in libraries. There is a certain smell, especially in the children's section of a library, that is a combination of Christmas morning, your birthday, and your favorite person. Can you close your eyes and imagine this aroma and feel the joy as a grownup dropped you off alone at the library and said he'd not be back for you until noon? What happiness it was to look around at rows upon rows of books, to choose two or three of them, to walk over to a small chair by a low table and settle down for a voyage out of this world. Perhaps you'd glance once or twice over at that very special woman seated behind the desk, and in your heart you'd decide she had the very best job in the whole world. She too loved books.

Books are living creatures; that is, if you make them so. They are something to love, to defend, to enjoy, to investigate, and to consume. Books make wonderful rewards to give to children. A carefully chosen book can be a most personal gift.

The 24-karat, lasting kind of gold can be found in books. At a flip of a page it is possible to be in Greece, in Chile, or in Alaska. A book has the power to take you

into a world where you are the greatest scientist, the most gifted artist, the best cook, a graceful ballet dancer, or a ski expert, without your even leaving your chair. You can explore this earth along with Columbus, Cook, or Byrd. You can let your imagination soar with the author to the year 2500 and taste the wonders of science; or you can forget the future, walk back through history, and perhaps find out the plan of things. By reading, you get a view from the top of the mountain, and the "now" is anywhere the book takes you.

Vision, courage, and solace can come from the printed page. Learn to think as your eyes travel over the words, and relate to each written thought. Try reading with a pencil in your hand to keep your mind on the contents, and you might even take a bite off the eraser as the excitement mounts.

Reading is a friend of change. To know what others think and do can help you adapt to this chameleon world. Reading will also give you the knowledge you need to make more correct choices. Be unafraid of new ideas and read more than one side of a subject so that you can form an honest opinion of your own.

Studying and reading help prepare you for "always." It's a happier way to grow older. Fresh, new ideas keep a mind alert and capable of thinking, reasoning, and learning. Daily reading has a stabilizing effect on a person; it provides one with something to talk about. It is impossible to give something you don't have. Collect the thoughts of others. A reader becomes a giver, an interesting, informative, and challenging individual.

The Egg's the Star



the egg is in the spotlight in the kitchen. At Easter, with its connotation of rebirth, we use the egg as the symbol of a fresh beginning. In the home we have taken this humble chicken egg and worked miracles in a culinary and decorative way. Eggs at this time of year do not remain white and cream colored; they boast every hue in the rainbow. We find these colors in vegetable dyes, but there are a few old-fashioned ideas that would be fun to try.

Have you ever taken a dry, clean, uncooked egg and covered it with small pieces of wet onion skins? Use red onions as well as the brown and white varieties. Carefully choose the most colorful skins that you can find, and let the onion skins soak in water for easier



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handling. Then collect some tiny interesting leaves and blades of grass. Clover makes beautiful patterns. Next a white crayon will come in handy. First print the name in white crayon on the egg; then place three or four leaves or blades of grass artistically around the egg, and cover the entire shell with one of the different colored onion skins. Wrap carefully with cotton thread to hold all in place.

Arrange the eggs in a deep pan and cover with cold water. Put a cover on the pan and bring the water gradually to a boil; turn down the heat and simmer for 10 minutes. Let the eggs stand in the water for a short time. Clip the threads and remove all the leaves and the onion skins. With butter rubbed on your hands, polish each egg.

You will be happily surprised just as children were 50 or 75 years ago when this was one of the few ways to color an egg. No two eggs will be alike, and, in case you are worrying, no onion flavor or scent is left on the egg.

EASTER
EGG
TOMORROWS

Brunch Eggs
(Serves 6)

- 6 hard-cooked eggs, deviled
- 1 can shrimp
- 1 4-ounce can mushrooms, drained
- 2 tablespoons butter
- 2 1/2 cups cheese sauce made with:
 - 2 tablespoons butter
 - 2 tablespoons flour
- Dash of salt and pepper
- 1/2 teaspoon mustard
- 2 cups milk
- 1/2 cup grated sharp cheese

Cut the eggs in half lengthwise and deviled by adding onion salt, pepper, dry mustard, and salad dressing. Place the deviled egg halves in a shallow buttered baking pan. Break the shrimp in pieces and put around the eggs. Sauté the mushrooms in the butter and when brown pour over the eggs and shrimp. Make the cheese sauce by melting the butter and stirring in the flour, seasonings, milk, and cheese. Continue stirring until the cheese is melted. Pour the sauce over the egg mixture and top with buttered crumbs. Bake at 350° F. until bubbly and brown.

Ham and Egg Supper
(Serves 8)

- 4 tablespoons butter, melted
- 3 tablespoons flour
- 2 cups milk
- Salt and pepper to taste
- 1/4 teaspoon dry mustard
- 2 cups chopped ham
- 10 hard-cooked eggs, sliced
- 1 cup crushed potato chips

Make a white sauce with the butter, flour, milk; add mustard and salt and pepper to taste. Sprinkle the bottom of a greased casserole with 1/4 cup of the crushed potato chips. Add a layer of ham and a layer of eggs and a layer of white sauce. Repeat layers and top with remaining potato chips. Bake in a 350° F. oven for about 30 minutes or until the casserole is brown and bubbly.

Eggs Italian
(Serves 4)

- 6 hard-cooked eggs, sliced
- 1/4 pound spaghetti, cooked until just tender
- 1 onion, chopped
- 3 tablespoons green pepper, chopped
- 2 tablespoons butter
- 3 tablespoons flour
- 2 cups canned tomatoes, chopped
- Salt and pepper to taste
- Grated Parmesan cheese

Drain the spaghetti and put in a shallow buttered casserole. Sauté the onion and green pepper in butter until soft but not brown. Stir in the flour and gradually blend in the tomatoes and salt and pepper. Stir constantly until thickened. Mix a third of the sauce with the spaghetti. Arrange the egg slices, overlapping, over the spaghetti, and cover with the remaining sauce. Top with the Parmesan cheese. Bake at 350° F. for about 15 minutes.

A

number of
you have
complained

that so many recipes in the new cookbooks call for alcoholic beverages. The recipes are glamorous, and you long to use them in your menu planning. You ask what can be substituted for the wines and liquors in these recipes, because you do not have alcoholic beverages of any kind in your homes. We have a few suggestions.

Alcoholic beverages are mainly used in recipes for three reasons: first, to flavor foods; second, to tenderize meats; and third, to moisten cakes and cookies. Flavor can be taken care of by using bottled extracts. The marinating and tenderizing is a more difficult problem. It is the acid in the alcohol that helps to tenderize meats. Apple cider, lemon juice, and vinegar can be used in the marinade in the place of alcoholic beverages. White grape juice can be successfully used as a substitute for wine.

Always remember that if a recipe calls for a dry wine, a non-sweet substitute must be used. Some people use the juice drained from shrimp for this purpose. Fruit juices, such as orange



and grape juice, can substitute as liquids for wine in fruitcakes, cookies, and desserts.

If you wish to moisten a dark, rich, fruitcake, wrap it securely in a cloth soaked in dark grape juice. This also adds to the delicious flavor of the cake. White grape juice is best used to moisten and flavor white fruitcake.

White grape juice is good poured over fruit cocktail. Apple cider can be substituted for beer or wine in cheese fondue. Consommé and bouillon can take the place of the liquor in some recipes. To these add lemon juice to perk up the flavor and delete some of the salt in the recipe.

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David Patten Picture

A picture of Elder David Wyman Patten, a member of the Council of the Twelve from 1835 to 1838, has been presented to the Church by his descendants. Previously there had been no known picture or drawing of Elder Patten. He was killed at the Battle of Crooked River in Missouri in 1838.

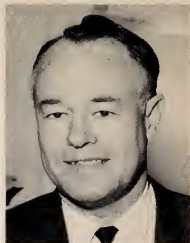


Endocrinologist Honored

Dr. Grant W. Liddle of Nashville Branch, East Central States Mission, has been appointed chairman of the department of medicine at Vanderbilt University in Nashville, Tennessee, one of the foremost medical schools in the United States. Brother Liddle is an internationally known endocrinologist.

Nuclear Standards Expert

President Ralph G. Chalker, president of the Inglewood (California) Stake, has been reappointed to the executive committee of the Nuclear Standards Board of the United States of America Standards Institute. The organization serves as the coordinating institution for voluntary nuclear standardization in the U.S. He is director of the engineering systems management department of Atomics International Division, North American Rockwell Corporation,



and has been responsible for the engineering design of many major projects, including the Hallam and Piqua nuclear power facilities.

Covered the Olympics

Jean Saubert of the University (Salt Lake City) Sixth Ward served as special commentator for the American Broadcasting



National Council Member

Dr. Harold I. Hansen of the Brigham Young University drama and speech department has been reelected a member of the national council of United Service Organizations. The council's role is to select entertainment for presentation to American military servicemen. Dr. Hansen, director of the Church's Hill Cumorah Pageant, is also chairman of the overseas touring committee of the American Educational Theater Association.



Company's televised presentations for the 1968 Winter Olympics at Grenoble, France. Sister Saubert, a schoolteacher, is a former Olympic skier who won the bronze medal in the slalom and the silver medal in the giant slalom in the 1964 Olympics held at Innsbruck, Austria.



Woman of the Year

Sister Ida J. Romney, wife of Elder Marion G. Romney of the Council of the Twelve, has been named Ricks College "Woman of the Year." Sister Romney received the tribute for her service as a wife, mother, and teacher in the Church. Ricks College is a two-year junior college of the Church at Rexburg, Idaho. Elder Romney's father, George S. Romney, was president of Ricks from 1917 to 1930.



Provo Temple Drawing

The First Presidency has approved the architect's drawing for the Provo (Utah) Temple, one of two new temples recently announced by the Church (see March Era). The Provo Temple, prominently located on a hill overlooking Provo and Utah Lake, will be on the northeast bench of Provo, about

half a mile from Brigham Young University campus. The plot plan calls for a visitors center west of the temple, with beautifully landscaped gardens, fountains, and reflecting pools between the visitors center and the temple. Designed by Church Architect Emil B. Fetzer, the temple will cost about \$2.5 million.

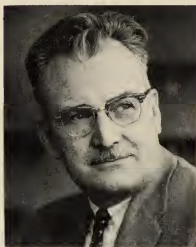
The LDS Scene

President-Elect

Dr. Wilmer W. Tanner, professor of zoology and entomology at Brigham Young University, has been elected president-elect of the Herpetologists' League at the group's annual convention in New York City. He was also presented with a distinguished service award for his eight years as editor of the society's journal. He has published more than 60 scholarly papers, much of the work dealing



with research on animals for the U.S. Atomic Energy Commission at Nevada and Upper Colorado River Basin sites.



President Emeritus

Dr. E. DeAlton Partridge of the Caldwell (New Jersey) Ward has been named president emeritus of

Montclair State College in Montclair, New Jersey. A new four-story classroom building will also be named in his honor. Brother Partridge served as the college's president for 15 years before leaving to become president of the Near East Foundation. He is the inaugurator of the visual education program of the Boy Scouts of America and helped launch the first network television course for college credit in America.



More Than One Son

By Royce Hansen

The

he bus had become
quiet now except for

the occasional shifting of tired bodies in the early stages of sleep. The aisle was littered with crumpled candy wrappers and empty popcorn bags. Thirty-five boys and leaders had had a full day, beginning with a 4:00 a.m. departure on a 200-mile excursion to Temple Square and Lagoon. Now the excitement and fun had been replaced by peace and quiet: 35 boys and five leaders sound asleep, proof enough of the success of the day. I looked at my own son Robert asleep with one of his buddies. His face reflected a clean body and mind. Eighteen years ago in May he entered this life. Now he's nearly a man. All the activities of Church and school flashed through my mind. He became an Eagle Scout while still 13, and soon earned his Duty to God award. I thanked God for an outstanding son.

Someone behind me stirred, and I turned to see Kurt muttering in his sleep as he shifted positions. Kurt was 18 also, and had received his Eagle the same night as Robert. His blond hair, dulled by the day's swim, hung over his forehead. For six years we had played baseball, fished, camped, and hiked together. As I studied the 35 boys, I remembered that at least 20 of them had been there that March night when we all nearly froze while sleeping out in 20-degree weather. I saw Pat with only a folded quilt and no ground cover on frozen turf; Art waving his cap on a 500-foot cliff; and Joe's burned pancakes with ashes for garnish. Kurt stirred again, and I looked at him for a full minute. How like my own son he was—living a full, rich, vibrant life. Why did I feel so close to him? Then I remembered that night. Kurt had saved his hard-earned money, and I heard him say, "I hired a special photographer to take an extra special picture." He grabbed my arm and said, "I want my picture taken with you and Robert." I said "cheese" between two Eagles while Kurt whispered, "I'd never have made it without you." As I studied the faces again, the bus hissed to a stop, and 35 Aaronic Priesthood youth began piling out. I had more than one son.

Royce Hansen, a building contractor, is Scoutmaster of the Jackson (Wyoming) Ward.

Illustrated by Dick Brown



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Bufs and Rebufs

Australian History

I have been a member of the Church for nearly seven years, and have been an avid reader of the *Era* during those

years. But I cannot recall reading an article on the history of the Church in Australia. Is there any possibility of such an article being printed? I would be interested to know of the history of the Church in my own country.

Colin Horne
Victoria, Australia

The Eras of January 1938 and January 1952 both featured fine articles on the history of the Church in Australia. An updated recent review of the Church's history in Australia in modern times is underway for a future issue.



Richard L. Evans

The Spoken Word

Life without law

Among things for which we should be most grateful are commandments, standards, discipline, and law. Without these there would be little that we could count on. Suppose there were no standards. Suppose that teachers, professors, academic institutions gave us no idea what was required of us to graduate or attain a degree, to qualify to practice a profession. How would we ever know what to begin to do, what to begin to be, or when we had fulfilled requirements? Suppose that parents gave us no idea what is expected of us, but simply turned us loose to do anything, to act in any way, honest, moral, or otherwise. Suppose that God had given us no knowledge of what is expected of us—no purpose, no standards, no requirements, no commandments. What a loose and helpless life it would be not to know. One of the greatest blessings of life is law. Without it ownership of property would not be possible. Safety would not be possible. Civilization would not be possible. Life would scarcely be possible. Poorly as it sometimes is observed, badly as it may sometimes be abused and broken, it is law basically that holds us together, that assures pay for work, title to property, protection of person. Even the lives of the lawless would be intolerable, insupportable, without law. And so before being rebellious or abandoning commandments; before flaunting morals, destroying conventions, ridiculing responsible conduct; before disrespecting those who enforce the law; before opposing parents, teachers, those who have concern and interest in us, stop and think what life would be like without law, how little we would have without law, how little incentive there would be to produce or to learn without law. Thank God for knowledge of what is expected of us, for parents who care enough to counsel, to discipline, to persuade; for teachers who care enough to establish and maintain standards; for a God and Father who cared enough to give us purpose, counsel, commandments. Without law, commandments, standards, discipline, we would be utterly loose and utterly lost.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System January 28, 1968. Copyright 1968.

Church Contributions

The February *Era* carried an article, titled "Where Does All the Money Go?" which caused me some concern. The author lists 11 items for a suggested breakdown of take-home pay. But, in which of the 11 categories would a family include the moneys it should contribute for welfare, budget, building assessments, missionary fund, and fast offerings? In our household we contribute 4.5 percent of our take-home pay to these funds. This seems like a significant percentage, and the article should possibly have a category titled "other Church contributions." Since Church members are encouraged to contribute regularly to these other funds, this addition would more truly reflect our present pattern in the Church.

Also, there was a misunderstanding in our ward because of the category on tithing. One member stated that he had to tithe only on his take-home pay, and we presume he felt the other 2 percent was for other contributions. Quite possibly a clearer presentation would have been:

\$5,000 - \$7,000

	Take-home pay	Gross Income
1. Tithing	12%	10%
2. Other Church contributions	4%	3%

Elvin L. Mullen
Sacramento, California

LDS Servicemen

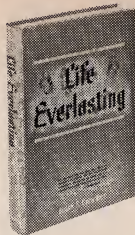
Congratulations on the long overdue word in the January *Era* for our servicemen. It was excellent. Having had a son and son-in-law in the military service, I personally know that many things said by the LDS chaplains are true. One of my heartening experiences was a visit to a "service ward" here in the U.S., and to see what can actually be done with the right leadership. Too long have our servicemen been mentioned in the same vein as the unwed mother, the delinquent dropout. Instead, your article was "our religion in action"—"brotherhood in action." You have done immense good for this group.

Clark Theurer
Nampa, Idaho

Picture of the Prophet?

You may be interested in this picture. The copy underneath it says: "The picture herewith presented is one of many of the Prophet Joseph Smith. It is reproduced from one published in Harpers Pictorial many years ago and now makes its first appearance; and although it is only a wood cut there are in it some true lines and features of the Prophet at about the age of twenty-six. At this early period the science of photography was not at the zenith of perfection and pictures of prominent men not so plentiful..."

Edward Stevenson
Salt Lake City, Utah



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The
Presiding Bishop
Talks to Youth
About

PRAYER

By Bishop
John H. Vandenberg



Prayer has always

been a vital, personal force in my life." These are the words of one of America's great military heroes, James Doolittle. His life is a life of courage, a life guided by prayer.

It is a sign of real maturity when a young man or a young woman seeks the Lord's assistance in his day-to-day challenges. Many great men have learned, as did Jimmy Doolittle, that their efforts are in vain unless they are assisted and directed by the Lord. Benjamin Franklin, in urging the members of the constitutional convention to include prayer as part of its proceedings, said this: "I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. . . . I therefore beg leave to move—that

henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business. . . ."

Other Americans have echoed similar testimonies of prayer. Eddie Rickenbacker has said, "Prayer has been the greatest source of power in my life." Cecil B. DeMille made this statement regarding prayer: "I could not live a day without it. It is the greatest power in the world."

Job, the scriptures tell us, faced many of life's most severe tests. He lost his wealth, his family, his health, and his friends. Yet, he retained his unflinching faith in God. From Job's words have come many great spiritual insights. The comments of Job regarding some of his contemporaries are descriptive of many in our society today. His words were these: "They spend their days in wealth, and in a moment go down to the grave. Therefore, they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" (Job 21:13-15.)

With our great wealth, our medical advances, and our plentiful comforts, some may find themselves ignoring the continual need they have to pray to our Father in heaven. Many today seem to be echoing the statement of Job's contemporaries, ". . . what profit should we have if we pray unto him?"

There is a great need for every person to realize the importance of

prayer as he builds his life, for it is true that "except the Lord build the house, they labour in vain that build it. . . ." (Ps. 127:1.)

Prayer can be a vital force in our lives, but we must learn how to make our prayers effective. As children, our prayers may have been mere repetition of phrases that we had learned. As we mature, it is well to view prayer with greater depth and with greater significance.

To begin with, it should be understood that prayer involves talking to God. This occasion should be approached seriously and with meaningful intent. For our prayers to be effectual, it is important that we approach our Father in heaven with complete faith and humility. We must acknowledge before our Father our trust and our limitations in order for him to be able to supplement our efforts.

As we approach our Father in heaven with humility and faith, we must be aware of what type of assistance we may ask from him. Amulek, in the Book of Mormon, indicates that we should pray for help in every area of our lives. This is his counsel: "Yea, cry unto him for mercy; for he is mighty to save.

"Yea, humble yourselves, and continue in prayer unto him.

"Cry unto him when ye are in your fields, yea, over all your flocks.

"Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening.

"Yea, cry unto him against the power of your enemies.

"Yea, cry unto him against the devil, who is an enemy to all righteousness.

"Cry unto him over the crops of your fields, that ye may prosper in them.

"Cry over the flocks of your fields, that they may increase.

"But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

"Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you." (Al. 34:18-27.)

Thus, through prayer we can receive the help of the Lord in all of our righteous endeavors. But as young men and young women, it is important that we fully understand (1) what part we must fulfill before the Lord can answer our prayers, and (2) how the Lord will answer our prayers.

In the scriptures, the Lord has made it very clear that effectual prayer involves a great amount of effort on our part. This idea was clearly explained by the Lord to Oliver Cowdery. Oliver had asked for the gift of translation, but he had not completed his part in order that the Lord could grant his desire. The Lord gave Oliver this counsel concerning prayer: "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. But, behold, I say unto you, that you must study it into your mind; then you must ask me if it be right. . . ." (D&C 9:7-8.)

This is a very important thing for us to realize if our prayers are to be meaningful. When we need the Lord's help with a decision, he expects us to arrive at a tentative decision based on our own understanding and then approach him in prayer to have our decision confirmed or disapproved.

Now the question arises, "How can we know if the Lord confirms or disapproves our decision?" The Lord provided this additional direction as he gave Oliver the counsel to which we have previously referred: ". . . if it is right, I will cause that your bosom shall burn within you; therefore, you shall feel that it is right. But if it be not right, you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong. . . ." (D&C 9:8-9.)

In order for our prayers to be answered, we need to ask for the Lord's assistance when we have completed the part the Lord expects of us. Then we must learn to be sensitive to the promptings of the Spirit in order to discern the answer the Lord gives.

We need to realize that the answer to our prayers may not be according to our will. But if we are humble and trust in the Lord and follow the promptings of the Spirit, the answer we receive will be for our growth and development.

We should understand that we cannot pray away the tests of mortality, but we can pray for the character to meet them and the power to triumph over them.

May we learn to tap the power

of God through prayer. And as President McKay has so beautifully expressed:

"I hope that some day you will have a longing, a longing that seems to wring your soul (in expressing that hope I have your interest at heart) that you will meet a wall that seems insurmountable, impregnable; but if duty lies beyond that wall, do not stand back and say, 'I cannot do it.' You may aspire to do it, but that is not sufficient. Do what James, the author of the scripture theme says: Ask God for power, but add to that faith, an acknowledgment of your own ability to do what you are able to do.

"You can walk from where you stand, up to the wall. When you get there, and you have gone as far as you can, you will find in answer to your prayer that there is a hidden ladder by which you can scale it, or there is a door which you could not see from where you were first standing. God's hand is shown. In that hour you become responsive to the Infinite, and you realize what it means to be entitled to the guidance of the Holy Ghost; and he will guide you in these things.

"Wisdom comes through effort. All good things require effort. That which is worth having will cost part of your physical being, your intellectual power and your soul power. 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' But you have to ask, you have to knock, you have to seek." (*Treasures of Life*, pp. 303-04.)



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January 1968

27 The appointments of Hugh D.
Rush and Colleen M. Makin to
the general boards of the Young Men's
and Young Women's Mutual Improve-
ment Associations were announced.

The Church Moves On



Richard L. Evans

The Spoken Word

"...any who love you..."

We are most of us very lonely in this world; you who have any who love you, cling to them and thank God.¹ These words from an unknown source suggest something of the searching of soul that comes when we ask ourselves how much we mean to others, how much they mean to us, how much our presence or absence means to anyone, how much difference it would make if we were in or out of the world, how much we would be missed. Whatever the findings of this line of thought, it leads us to look at loved ones, at those we belong to, those who belong to us, and leads us to know the deep importance of family love and loyalty. How blessed to be able to turn homeward when we are tired or ill or discouraged, or just plain weary of the ways of the world—of small talk, impersonal people, and the endless round of routine. How blessed to belong, and how much we owe those who are there, just for the blessing of belonging, just for a place in the family circle. We may become bored or irritable at times with home and family and familiar surroundings. All this may seem unglamorous, with a sense of sameness, and other places may sometimes seem more exciting. But when we have sampled much and wandered far and seen how fleeting and sometimes superficial some other things are, our gratitude grows for the privilege of being part of something we can count on—home and family and the loyalty of loved ones. Friends enrich life, and the days would be poor and emptier without them. Professional people are appreciated and add much of service and assurance, but more and more we come to know how much it means to be bound together by duty, by respect, by belonging, and nothing can fully take the place of the basic relationship of family life. "A man travels the world over in search of what he needs," said George Moore, "and returns home to find it."² "We are most of us very lonely in this world; you who have any who love you, cling to them and thank God."

¹Author unknown.

²George Moore, *The Brook Kerish*, Chapter 11.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System January 21, 1968. Copyright 1968.

1 This is the month that Latter-day Saints and their friends feel generously old as they make their annual contributions, based on a suggested two cents for each year of their age, in support of the Primary Children's Hospital.

3 Layton East Stake, the 449th now functioning, was organized from portions of Layton (Utah) Stake by Elder Delbert L. Stapley of the Council of the Twelve and by William J. Critchlow, Jr., Assistant to the Council of the Twelve. Sustained as president of Layton East Stake was Robert F. Bitner. His counselors are David E. Adams and Wayne M. Winegar. Sustained as counselors to President I. Haven Barlow of Layton Stake were G. Ralph Dibble and R. Jay Harris.

11 San Jose South Stake, the 450th now functioning, was organized from parts of San Jose (California) Stake by Elder Howard W. Hunter of the Council of the Twelve and Patriarch Eldred G. Smith. DeBoyd L. Smith was sustained as stake president with Kenneth Foulger and Reed A. Hill as counselors.

New stake presidency: President William Campbell and counselors, Iain B. McKay and Henry T. Randell, Wellington (New Zealand) Stake.

12 Major Bernard F. Fisher, a Medal of Honor winner, now stationed at Hahn Air Force Base, Germany, was the featured speaker at the 49th annual scout convention sponsored by the Great Salt Lake Council, Boy Scouts of America. Twenty-five Silver Beaver awards were presented during the meeting in the Tabernacle. It was reported that 745 Eagle Scout awards were presented by the council in 1967.

13 All missionaries and members were reported to be safe following a severe hurricane, according to a cablegram sent from Niue, Tonga, to General Authorities in Salt Lake City.

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Crop damage was reported as severe, with slight to moderate damage to buildings.

It was announced that a worldwide genealogical convention and seminar will be held in Salt Lake City August 5-8, 1969. Bob R. Zabriskie has been named planning coordinator.

16 Missionaries and Samoan members were reported safe after a hurricane struck the Samoan Islands and destroyed most of the crops.

17 The appointment of J. Vernon Sharp to the Deseret Sunday School Union general board was announced.

Correction: An error was made in this column for December 3 (February Era) in the listing of the Washington (D.C.) Stake presidency reorganization. First Counselor Robert W. Barker was released to serve as a Regional Representative of the Twelve. Sustained as counselors to President Milan D. Smith were June B. Thayne and Wendell G. Eames.

Paradoxical

By Iris W. Schow

*How often I have deemed a day auspicious
And thought to blazon it in blue and gold
For my remembering; yet the capricious
Demands of time and place have left it cold
And drab of hue, too colorless to hold
For the adornment of the mind's long halls.*

*But I have had days humbly undertaken
As little sketches done in black and white
Unfold in living oils of unmis-taken
Artistic lines. Their lasting colors, bright
As flame or sea, remain in memory's light
Emblazoned on the mind's eternal walls.*

Civil Disobedience and the Destruction of Freedom



By Dr. G. Homer Durham
President, Arizona State University

the public business and the lives and safety of the vast majority, if not illegal under present law, should be carefully legislated against. Such acts are as destructive in the short run, in a given moment, as bombing these same buildings, bridges, or thoroughfares would be in the long run.

Civil order is the first basic achievement of the state. The slow and painful struggle to retain order under responsible authority and to achieve civil rights and liberties under that authority has been the glory of the modern democratic state.

The democratic state maximizes individual freedom. For millions of free agents to occupy space and live in the same state imposes unusual responsibilities on every individual. Primary among these responsibilities is respect for the law.

When illegally resorted to, civil disobedience provokes force and reaction. When, thereby, cheap and stupid purposes are promoted, far more than when noble and critical issues are at stake, reaction can be more pronounced and the nature of the state endangered.

What do good, freedom-loving men do? How is the law to be maintained if the respected freedom for all to use the streets, the schools, the parks, walks, bridges, and public buildings is being denied?

The right of dissent is an important right. Martin Luther, John Adams, Roger Williams record and mark its importance. The right of dissent is central to freedom of conscience, thought, expression, religion, and learning. But when the right of dissent leaves the realm of thought and expression and becomes action and the forced movement of bodies, as distinguished from the movement of tongue and brain in thought, physical expression becomes as limited as the right to move one's body, or his fist, at any time. Freedom of expression does not include the right to express a bullet from a rifle at another, or to use a fist, or to block access. The "right" to impose one's body stops at the tip of the other fellow's toes, nose, or any other part of his body.

When bodies are used to obstruct access to or from one's own vehicle, home, assigned place of duty in the world of commerce, government, or other lawful enterprise, or to public property, campus, thoroughfare, or ordinary lawful business, the act of obstruction is as despicable as any Berlin Wall, barbed wire, or Vopo bullet.

The effects are the same—deprivation of freedoms. And the law of freedom must be given full expression, by due process of law, to protect freedom of expression. A free society cannot have one without the other. ○

The abuse of freedom leads to the destruction of freedom.

Civil disobedience against intolerable tyranny and against the denial of elemental freedom may be justified, as set forth in the Declaration of Independence. But when civil disobedience is resorted to in the face and presence of unused and easily available remedies for injustice, civil disobedience undermines both law and freedom. When disobedience is resorted to merely as means of attracting notoriety, publicity, or attention, when the instruments of mass communications augment and aggrandize the acts of disorder, the results are despicable. The fabric of freedom is further strained.

Acts by a few, such as mass sit-downs in public buildings and thoroughfares that interfere with

End of an Era

While investigating the Church, my family attended Sunday School with the missionaries. Later we asked my little sister how she liked her Junior Sunday School class.

"Well," she said, "my class was just full of mean little boys who teased me." Then she brightened and added, "But any church that can turn such bratty little boys into such nice elders just has to be true!"

—Carolyn Brink, Denver, Colorado

My interest is in the future because I am going to spend the rest of my life there.

—Charles Franklin Kettering, American inventor

*He lives, all glory to his name!
He lives, my Savior still
the same;*

*O sweet the joy this sentence
gives:*

*"I know that my Redeemer
lives!"*

—Hymns 95

*"I agree," said the psychiatrist,
"that he may have a spark
of genius. But in my
opinion, he also has ignition
trouble."*

By working faithfully eight hours a day, you may eventually get to be a boss and work twelve hours a day.

—Robert Frost, American poet

The man most likely to use truth is the one who seeks to understand it and to appreciate its value in his own life.—Elder Paul H. Dunn

A woman entered the butcher shop and asked the butcher to cut off a piece of beef weighing 15 pounds.

"Here you are, madam,"

he said; "shall I wrap it up for you?" "No," she replied.

"I just wanted to see what 15 pounds looked like. That's how much I lost on my diet."

As I was traveling by train during a mission transfer, a young lady sitting in the seat in front of me suddenly turned around and said,

"Excuse me, but you're an American, aren't you?"

"No," I replied; "I'm an Australian." At this she looked apologetic and turned back in her seat.

After thinking about her question for a minute, I tapped her shoulder and asked, "Pardon me, but what made you suppose that I was American?" Her answer was stunning. "Because you look so much like a Mormon!"—Elder Owen B. Mutjelburg, New Zealand South Mission

Manless Menus

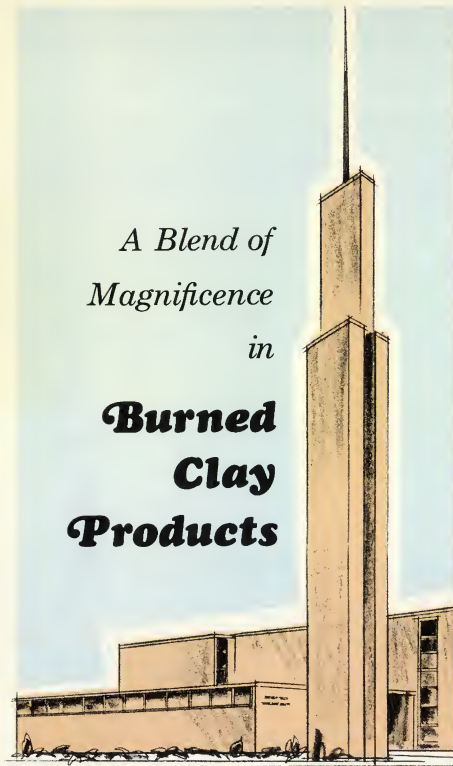
By Donna Evleth

*I have served up hot dogs twice,
And bland concoctions made with rice,
Hamburgers until it hurts,
And endless gelatin desserts.*

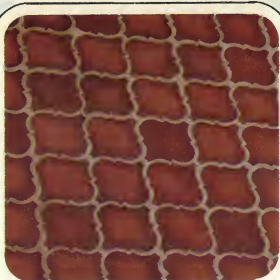
*Spaghetti's reared its starchy head,
And so has peanut-buttered bread.
I've choked a lot of waffles down.
You guessed it: Father's out of town.*

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